BV
3410
C56A3
1883

CHINA'S MILLIONS.

以便以設耳

耶和華以拉

LIBRARY OF
WELLESLEY COLLEGE

Gift of SRF The Sears-Roebuck Foundation

Digitized by the Internet Archive
in 2009 with funding from
Boston Library Consortium Member Libraries

http://www.archive.org/details/chinasmillions1883chin

BYRNE & Co Photographers. Richmond, Surrey.

Yours in Christ

R. Harold Schofield

Standard Stereoscopic Co. Permanent Print

CHINA'S MILLIONS.

EDITED BY

J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.

1883.

LONDON:

MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

HAZELL, WATSON, AND VINEY,
PRINTERS,
LONDON AND AYLESBURY.

BV
3410
C56A3
1883

Preface.

CHINA'S MILLIONS! How easily the words are uttered: how little they may convey to our hearts; and yet what eternal interests are connected with them! It is probably impossible to convey to the mind any adequate idea of a single million, and still more so of the many millions which go to represent the vast population of China.

It has been well remarked that a million days are no less than 2,730 years, and that consequently it is but a little more than two million days since Adam first saw the sun in the Garden of Eden. But during the year represented by this volume more than eight millions of souls have passed from time into eternity in the Chinese Empire—four times as many souls as there have been days from the creation of Adam to the present time. To how few of these millions has there been any adequate presentation of the Gospel of the grace of GOD. By how many of them has the Gospel been wholly unheard! Shall this state of things continue? or shall we determine that—at any cost, no matter how self-denying—the wail of the dying millions shall be heard, and the grace of our LORD JESUS CHRIST shall be made known to them?

That these multitudes are accessible is most clearly shown by the series of articles entitled "In Journeyings Often," by Mr. James Cameron; and the large map which presents to the eye at one view his seven years' journeys, shows with striking force how open China is to evangelistic effort. The remarks on the Population of China, by Mr. Hippisley, on page 8 will be read with interest. The reasons are given for estimating the population of China at 250 millions—an estimate now accepted by many of those best able to judge.

We would also draw the attention of our readers to the Appeal for Prayer for more missionaries for every Protestant Missionary Society on both sides of the Atlantic, and for seventy additional workers for the CHINA INLAND MISSION. To this appeal is appended the autograph signatures of a considerable number of our missionaries. Bearing on the same great need, the article entitled "Other Seventy Also," will be found worthy of attention; to which perhaps we may add the article, "Willing, skilful Men." The many prayers that have been offered for seventy new missionaries have been answered in part. Half the number have gone forth; for the remainder we still wait upon GOD.

Turning from the need of reinforcements, to the work which has been actually accomplished, the report given in the July and August numbers is of deep interest, and calls for great thanksgiving; and we think that the addresses delivered on the occasion of the Anniversary of the CHINA INLAND MISSION, will interest all our friends who were unable to be present. The address of Mr. George Müller and that of the Rev. Thomas Bryson have special value from their long acquaintance with the workers and the work.

For our younger readers, the narratives of the work of the Converted Soldier Chen, page 100, and the further particulars given on pages 130 and 141, the story of Mr. Fan, the stories of Mr. Chuen and of Mrs. Chang, and the story of the first convert in Tai-chau, will be found full of interest. Mrs. Sharland's interesting accounts of her visit to Peking and the Great Wall of China, and other papers, which we cannot attempt to particularise, will, we trust, be found both valuable and interesting.

While there has been much to cheer and encourage, the year has not been without its shadows. An account is given of the short service of Mr. William M. Macgregor, one of the first of the seventy to arrive in China, and the first to pass to his eternal rest. He died on the 30th of October, 1881, but the account was published in the February number of 1882. Another death which we have had to record during the year has been that of Mrs. Jackson. She, too, only spent about six months in China before she was called to her eternal rest. She had dedicated her life to the service of the MASTER; He accepted the dedication, and soon took her to HIMSELF.

A third loss, which has been very deeply felt, is that of our beloved brother Dr. Schofield. In this volume is given the Report of his Hospital work for the year 1882 in Tai-yuen Fu, and a very touching private letter. The account of his illness and death is also given. Some Memorial Notices, which will be valued by his many friends in Great Britain and China, but which were not received in time to be included in the December number, fitly close the volume, and are, therefore, added as an Appendix. Through the kindness of Messrs. Byrne and Co., who have lent us the negative for the purpose, we are able to give the Portrait of Dr. Schofield as a Frontispiece. THE WORKER IS REMOVED: THE WORK REMAINS: "UPON WHOM SHALL HIS MANTLE FALL?"

Index.

A

PAGE

Anniversary of the China Inland Mission 114
MORNING MEETING—
,, Address by Mr. J. E. Mathieson 114
,, ,, Rev. John Edmond, D.D. 114
,, ,, ,, F. Greeves, D.D. 116
,, ,, Mr. George Müller 118
,, ,, ,, Robert Scott (Chairman) ... 119
EVENING MEETING—
,, Address by Mr. Theodore Howard (Chairman) 120, 127
,, ,, Rev. Thomas Bryson 120
,, ,, ,, E Pearse 122
,, ,, Dr. J. Kenneth Mackenzie ... 123
,, ,, ,, S. P. Barchet 125
,, ,, Mr. James Cameron 126
Appeal for Missionaries 13

B

Baptisms and Candidates—
Bhamo 137
Ch'ung-k'ing 12, 91, 138
Che-foo 88, 144
Fan-ch'eng 97
Fung-hwa... ... ... 108, 172
Gan-k'ing... ... ... 97, 171
Han-ch'ung 76, 81, 144
Hang-chau 105
Kwei-yang Fu 62, 93
Kin-hwa 11, 107, 144
Kiu-chau 104
Ku-cheng-tsih 130, 141, 171
Ning-po 172
P'ing-yang Fu 86, 144, 157
Shao-hing... ... ... 24, 106
Si-gan Fu 80
Si-tien 172
Shan-si 83
Shanghai 130
T'ai-chau 56, 109
T'ai-p'ing Fu 68
Ta-k'u-t'ang 103
Ts'in-chau 78
T'sing-kiang-p'u 149
Wu-ch'ang 96
Wun-chau 110
Blessing in Che-foo, by the Rev. C. H Judd 155

C

Chan-ni-sï, Visit to 50, 79
Chang, Mr., The Story of 25
Chen Loh-ts'üen, The Life of 100

PAGE

CHINA—
The Population of 8
Roman Catholics in 10
First Experiences in 23
Chinese Chess... 44
Colportage Work in CHEH-KIANG 10

D

Departures for China—
Miss C. S. Goodman 26
Miss L. C. Williams 26
Miss Selina Carpenter 26
Miss Matilda Carpenter... 26
Mrs. Cardwell 50
Mr. F. A. Steven 50
Mr. George Nicoll 62
Mr. F. M. Wood 62
Mr. E. H. Edwards 111
Mr. Wilson 111
Miss A. L. Groom 111
Miss F. Stroud 111
Mr. Williamson 111
Mrs. Williamson 111
Miss Horne 112
Rev. E. Pearse 144
Mrs. Pearse 144
Mr. Hy. Dick 144
Mr. Owen Stevenson 144
Mr. and Mrs. Rendall 144
Miss Agnes Dowman 144
Miss E. Butland 144
Misses Jane and Harriette Black 144
Miss Sarah Muir... 144
Mr. J. H. Sturman 158
Mr. W. E. Burnett 158
Miss S. Seed 158
Miss L. Malpas 158

E

"Ebenezer" 95
Encouraging Tidings from Shao-hing 24
Encouraging Work in Hu-nan 72, 163
En route for Si-ch'uen 61

F

Fan, Mr., The Story of 127
Formation of a Church at T'ai-p'ing Fu 68
First Experiences in China, by Dr. Wm. Wilson... ... 23
Fruits of Itinerant Work 60

H

Heathen and Christian Mothers and Children; a Contrast, by Rev. C. H. Judd 75

PAGE

I

Interesting Tidings from the Kiang-su Province 149
"In Journeyings Often," by Mr. James Cameron 1, 27, 41, 58, 140, 147, 160
In Memoriam—
Mr. William M. Macgregor 18
Dr. Schofield 131, 133, 155
Mrs. Jackson 144, 160

L

Letter from Dr. William Wilson, of Gan-k'ing 70
Letter from Dr. Schofield 133
Letter from Mrs. Nicoll 138
Letter to the Friends of the China Inland Mission, by the Rev. J. Hudson Taylor 51, 159

M

Macgregor, Mr. William M.—
In Memoriam 18
Extracts from the Journal of 34
Medical Mission, T'ai-yüen Fu—
Report by Dr. R. H. A. Schofield 134
Missionary Methods in China, Rev. Dr. Nevius 1, 0
Missionaries, Correspondence, etc.—
Adams, Jos. J. 11, 49, 108, 144
Andrew, George... 172
Boyd, Miss 105, 162
Cameron, James... ... 1, 27, 41, 58, 140, 147, 160
Cardwell, J. E. 103, 112, 158
Cardwell, Mrs. 112, 158
Clarke, G. W. 12, 50, 65, 172
Clarke, Mrs. 38
Cooper, W. 12, 67, 98
Coulthard, J. J. 96
Dalziel, Jas. 102
Dorward, A. C. 11, 72, 94, 163
Douthwaite, A. W. 144
Drake, S. B. 87, 144, 155, 157, 166
Drake, Mrs. 165
Easton, G. F. 11, 76, 82, 144, 172
Eason, A. 38, 158
Eason, Mrs. 38
Edwards, Dr. 38, 150
Evans, Miss 46, 172
Fausset, Miss 92
Hunt, H. W. 11, 38, 50, 97, 168
Hunt, Mrs. 38
Jackson, J. A. 158
Jackson, Mrs. 144, 160
Jones, Miss Hannah 40, 50, 79
Judd, C. H. 102, 155
King, George 76, 80, 172
Kingsbury, Miss E. 85, 155
Lancaster, Miss A. 57, 86, 155
Landale, R. J. 57, 84, 87
Macgregor, Wm. M. 34
Meadows, J. 106
Murray, Miss 107
Nicoll, Mrs. 61, 66, 92, 138
Parker, George 12, 38, 79, 171
Parker, Mrs. 38
Pearse, Ed. 98, 172

PAGE

Parrott, A. G. 50, 112, 130, 141, 149, 168
Pigott, F. W. 50, 57, 84, 112, 130, 144
Randle, Horace 103, 104, 112
Riley, J. H. 12, 92, 144
Riley, Mrs. 91
Rudland, W. D.... ... ... 56, 109, 143, 158
Rudland, Mrs. 109
Sambrook, A. W. 12, 88
Sharland, Mrs. 151
Schofield, Dr. 85, 131, 133, 134, 155, 173
Schofield, Mrs. 155
Soltau, Hy. 158, 172
Stevenson, J. W. 65, 137
Stott, George 110
Stott, Mrs. 110
Stroud, Miss F. 38, 172
Taylor, J. Hudson 50
Taylor, H. Hudson 26, 38
Tomalin, E. 98, 100, 171
Tomalin, Mrs. 46
Trench, F. 66, 76
Vaen, Pastor 109, 172
Whiller, A. 111
Williamson, J. 172
Wilson, Miss 79, 83
Wilson, Dr. 38, 70
Wong, Pastor 106

N

Native Helpers, by Rev. W. R. Lambuth, M.D. 54
Native Conference at Ning-hai 56
Native School at Ta-li 65

O

Opium—
The Opium Traffic: A Letter to the Editor of the *Shanghai Courier* 6
Manufacture of Opium by the Indian Government—
The Balling Room 7
The Drying Room 33
The Stacking Room 45
"Other Seventy Also" 53

P

Page of a Chinese Primer—For the Young... 166
Peking 8
Persecutors Saved, Further Tidings from Ku-cheng-tsih ... 130
Population of China 8
Poetry—
China's Millions 11
A Winter Ride in Chih-li 48
The Master's Commission 169
Prayer Answered 49
Provinces (see also Stations)—
BURMAH 5, 65, 90, 137, 158
CHEH-KIANG 10, 11, 21, 25, 37, 43, 49, 52, 56, 102, 104, 105, 106, 107, 108, 109, 110, 143, 144, 158, 162, 172
CHIH-LI 58
FUH-KIEN 42
GAN-HWUY ... 23, 32, 46, 67, 68, 70, 97, 98, 99, 171
HO-NAN 87
HU-NAN 11, 72, 93

PAGE

HU-PEH 11, 96
KAN-SUH... ... ... 12, 39, 78, 171
KIANG-SI 42, 43, 102, 104, 158
KIANG-SU... ... ... 44, 99, 130, 141, 149, 158, 168
KWANG-SI 28, 32, 94
KWANG-TUN 28, 41
KWEI-CHAU 30, 31, 62, 93
SHAN-SI ... 57, 83, 127, 131, 133, 134, 144, 155, 157, 165
SHAN-TUNG 44, 88, 144, 155
SHEN-SI 11, 76, 80, 144, 168, 172
SI-CH'UEN ... 3, 12, 31, 66, 76, 91, 138, 144, 150, 158
THIBET, EASTERN 3
YUN-NAN... ... ... 5, 12, 30, 38, 65, 90, 172

R

Report of China Inland Mission 77, 96
Roman Catholics in China 10

S

Stations, Intelligence from—
Bhamô, Upper Burmah 65, 90, 137
CHEH-KIANG Province—
North Cheh-kiang—
Hang-chau 10, 44, 105
Siao-shan... 105
Kông-deo... 105
Gan-kih 105
Yu-hang 105
North Central Cheh-kiang—
Shao-hing Fu 10, 24, 37, 43, 52, 106
Sin-ch'ang 106
Yih-kô-ch'uen 106
Liang-deo-mêng 106
Tsông-kô-bu 106
Bing-shü 106
Wông-dzah 106
Shing-hien 106
Mo-kô 106
Central Cheh-kiang—
Kin-hwa 10, 11, 25, 107, 144
Yung-k'ang 11, 107
East Cheh-kiang—
Fung-hwa... ... ... 108, 172
Ho-zï 108
Ning-hai 108
T'ien-t'ai 108
Ky'i-k'eo 108
Si-tien 108
Siao-wông-miao 108
Ning-po 10, 172
South-east Cheh-kiang—
T'ai-chau 10, 56, 109, 143
Hwang-yen 109
K'yi-ô 109
Dien-tsi 109
Sien-kü 109
T'ai-p'ing Hien 109
Yang-fu-miao 109
Dien-heo-tsiang 109

PAGE

South Cheh-kiang—
Wun-chau... .. .. 110, 158
P'ing-yang Hien 110
Dong-ling... 110
Ch'u chau... 110
West Cheh-kiang—
Kiu-chau 10, 43, 104, 105, 162
Ch'ang-shan 10, 43, 104
Lan-k'i 10
Peh-shih-kiai 104
GAN-HWUY Province—
Gan-k'ing 23, 32, 46, 67, 97, 171
T'ai-p'ing Fu 68, 97
Wu-hu 97
Ta-t'ung 97
Chi-chau 97
Ning-kwoh 97
Hwuy-chau 97
Ku-cheng-tsih 98, 99, 100
HO-NAN Province—
Ju-ning Fu 87
HU-NAN Province—
Hung-kiang ... .72, 93
HU-PEH Province—
Fan-ch'eng 11, 97
Wu-chang 72, 96
KAN-SUH Province—
Ts'in-chau 12, 40, 78, 171
KIANG-SI Province—
Ho-k'eo 43, 103
Sing-k'eng 43
Ta-ku-t'ang 103, 158
Kwei-k'i 103
Yüh-shan 104
KIANG-SU Province—
Shanghai 44, 101, 158
Yang-chau 99, 130, 141, 168
Nan-kin 99
Chin-kiang 99
Ts'ing-kiang-p'u ... ... 9?, 149
KWEI-CHAU Province—
Kwei-yang Fu 31, 62, 93
SHAN-SI Province—
T'ai-yüen Fu 57, 83, 131, 133, 134, 155
P'ing-yang Fu 86, 127, 144, 157, 165
SHAN-TUNG Province—
Che-foo 44, 88, 144, 155
SHEN-SI Province—
Han-chung Fu 11, 76, 80, 144, 168
Si-gan Fu 80, 172
SI-CH'UEN Province—
Ch'ung-k'ing 12, 31, 66, 76, 91, 138, 150, 158
Chen-tu 91, 144
YUN-NAN Province—
Ta-li Fu 12, 90, 172
Yun-nan Fu 31, 38, 90
Story of Mr. Fan, of P'ing yang Fu... 127
Story of Tsiang Yung-kao, the first Convert in T'ai-chau... 143
Strength for Service 145
Superstition at Shao-hing 37

T

Taylor, J. Hudson—Articles by:— PAGE
An Appeal for Missionaries 13
To the Friends of the China Inland Mission 51
"The Lord GOD Omnipotent Reigneth" 63
"Ebenezer" 95
Willing, Skilful Men 113
Winning CHRIST 131
Strength for Service 145

V

Valedictory Meetings— PAGE
Home of Industry 26
Clapton Hall 26
Conference Hall (Eccleston Street) 26
Talbot Road Tabernacle 26
Salters' Hall Chapel 50
Young Men's Christian Association (Aldersgate Street) 50
Visit to Peking and the Great Wall of China, by Mrs. Sharland 151

W

Work among the Sailors at Shanghai 44

List of Illustrations.

Natives of Si-ch'uen 1
Manufacture of Opium by the Indian Government—
The Balling Room 7
The Drying Room 33
The Stacking Room... 45
Street in Peking 9
Temple of the Five Hundred Gods, Canton 13
Autographs of China Inland Mission Missionaries 14
Entrance to the Temple of the Moon 21
Chinese Ladies taking an Airing 27
Chinese Puppet Show 35
Chinese Lady's Room 39
A Game of Chess 47
The Boatman's Home 51
A Chinese Lamp 55
The Pagoda near Shanghai 59
Views of the Great Wall of China 63, 145, 151, 153
Tea-poy, and Child's Bamboo Chair 65
Chinese Politeness 69
Portable Charcoal Stove 71
The South-east Cape of the Shan-tung Promontory 77
The Port of Shanghai 95
The Island Temple, River Min 113
Porcelain Vase... 117
Porcelain Vase... 122
Garden of Shen-si Guild, Han-kow 131
Cave Dwellings near Lan-chau 139
The Chinese Locust 149
Han-kow from the Han-yang Hill 159
Page of a Chinese Primer 167
Bridge over the Yellow River at Lan-chau, Kan-suh 169

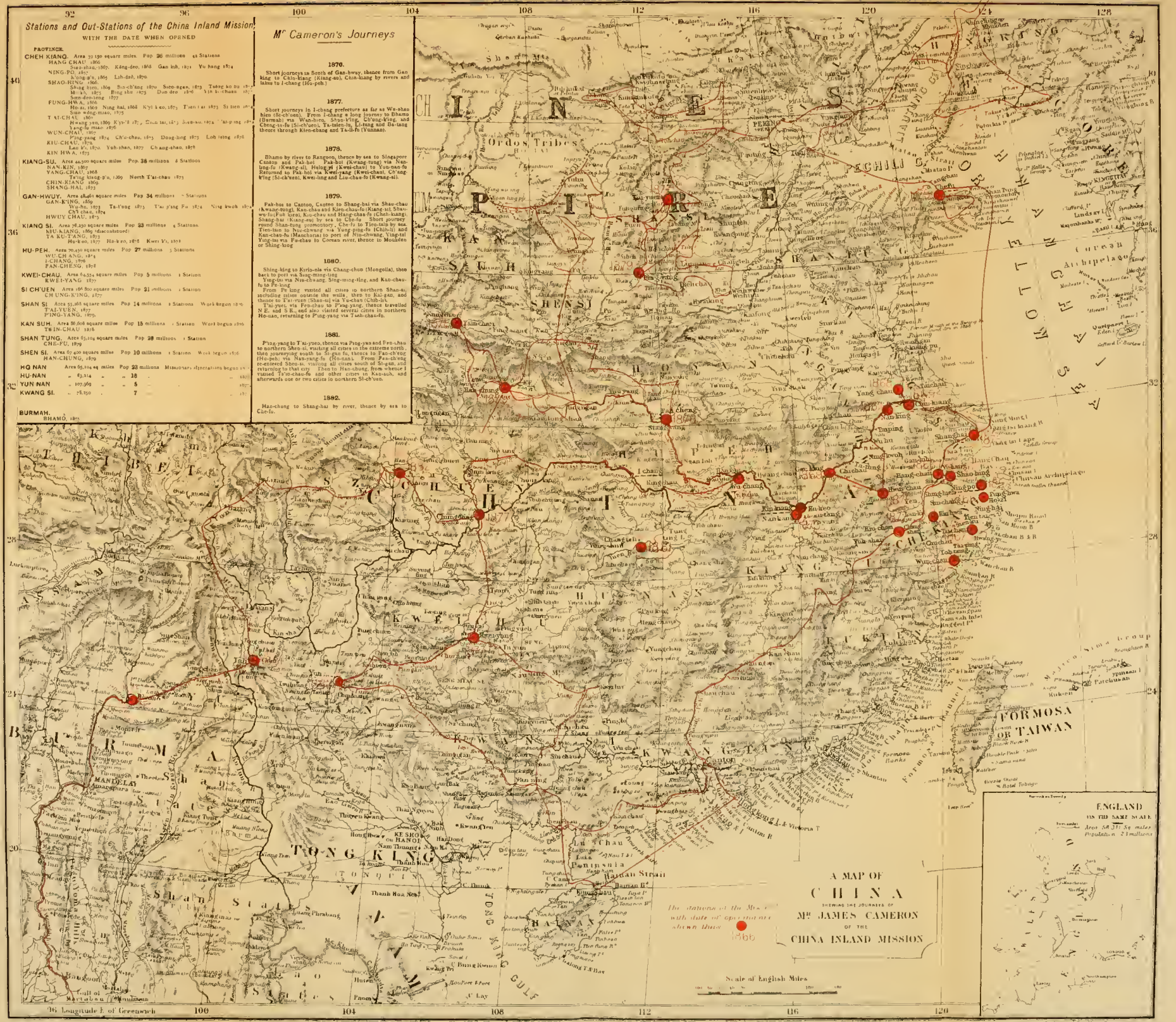
Frontispiece.

Portrait of the late Dr. R. H. A. Schofield, M.B., F.R.C.S.

Map.

Large Map of China showing Mr. James Cameron's Journeys.

[*In cloth-bound volumes only.*]


Stations and Out-Stations of the China Inland Mission
WITH THE DATE WHEN OPENED
PROVINCE.
CHEH KIANG. Area 33,180 square miles. Pop 36 millions. 48 Stations.
HANG CHAU 1866
Shao-shaw. 1867. Kâng-deo, 1868. Gan-kih, 1871. Yu-hang 1874.
NING-PO. 1867
Kiong-hwa, 1869. Lih-hâo, 1870.
SHAO-HING 1866
Sâng-hien, 1869. Sin-ch'âng 1870. Sieo-ngan, 1873. Tsêng-ko-bu 1874.
Min-ki, 1875. Ping-shu 1875. Dun-deo 1876. Yih-k'-chuen 1877.
Sun-deo-long 1877.
FUNG-HWA, 1866
Ho-ai, 1869. Ning-hai, 1868. Kyi-k'eo, 1873. Then-tai 1873. Si-hien 1874.
Siao-wâng-miao, 1875.
T'AI-CHAU, 1867
Hwang-yen, 1869. Kyi-'8 187-. Sieo-tai, 1873. Sieo-hou 1874. T'ai-ping 187-.
Yang-fu-miao 1876.
WUN-CHAU, 1867
Ping-yang 1874. Ch'u-chau, 1875. Dong-hing 1875. Loh-tsing 1876.
KIU-CHAU, 1870
Lan-k'i, 1870. Yuh-shan, 1877. Ch'ang-shan, 1878.
KIN HWA, 1873
KIANG-SU. Area 44,500 square miles. Pop. 36 millions. 6 Stations.
NAN-KIN, 1867
YANG-CHAU, 1868
Ta-ting, Kiang-p'u, 1869. North T'ai-chau 1873.
CHIN-KIANG 1869.
SHANG-HAI, 1873.
GAN-HWUY. Area 48,461 square miles. Pop 34 millions. ~ Stations.
GAN-K'ING, 1869
Wu-hu, 1873. Ta-t'sung 1873. T'ai-p'ing Fu 1874. Ning-kwoh 1875.
Ch'i chau, 1874.
HWUY CHAU, 1875.
KIANG SI. Area 76,450 square miles. Pop 23 millions. 4 Stations.
NIU-KIANG, 1869 (discontinued).
TA KU-T'ANG, 1873
Hu-k'eo, 1877. Ha-k'eo, 1878. Kwei-k'i, 1878.
HU-PEH. Area 70,450 square miles. Pop 27 millions. 3 Stations.
WU-CH'ANG, 1874
I-CHANG, 1878.
FAN-CH'ENG, 1878.
KWEI-CHAU. Area 64,534 square miles. Pop 5 millions. 1 Station.
KWEI-YANG 1877.
SI CH'UEN. Area 166,800 square miles. Pop 21 millions. 1 Station.
CH'UNG-K'ING, 1877.
SHAN SI. Area 55,268 square miles. Pop 14 millions. 8 Stations. Work begun 1876.
T'AI-YUEN, 1877.
P'ING-YANG, 1879.
KAN SUH. Area 86,608 square miles. Pop 15 millions. 1 Station. Work begun 1876.
T'IN-CHAU 1878.
SHAN TUNG. Area 65,104 square miles. Pop 28 millions. 1 Station.
CHE-FU, 1879.
SHEN SI. Area 67,400 square miles. Pop 10 millions. 1 Station. Work begun 1876.
HAN-CHUNG, 1879.
HO NAN. Area 65,104 sq. miles. Pop 23 millions. Missionary itinerations begun 1875.
HU-NAN " 83,314 " " 16 " " 1877.
YUN NAN " 107,968 " " 5 " " 1877.
KWANG SI. " 78,350 " " 7 " " 1877.
BURMAH.
BHAMO, 1875.
Mr Cameron's Journeys
1876.
Short journeys in South of Gan-hwuy, thence from Gan king to Chin-kiang (Kiang-su), Chin-kiang by rivers and lakes to I-chang (Ho-peh.)
1877.
Short journeys in I-chang prefecture as far as Wu-shan hien (Si-ch'uen). From I-chang a long journey to Bhamo (Burmah) via Wan-hien, Shoo-k'ing, Ch'ung-k'ing, and Kiang-to-fu (Si-ch'uen), Ta-tsien-lu, Li-kiang and Ba-tang thence through Kien-chang and Ta-li-fu (Yunnan).
1878.
Bhamo by river to Rangoon, thence by sea to Singapore Canton and Pak-hoi. Pak-hoi (Kwang-tung) via Nan-ning-fu (Kwang-si). Heing-yi (Kwei-chau) to Yun-nan-fu Returned to Pak-hoi via Kwei-yang (Kwei-chau), Ch'ung-K'ing (Si-ch'uen), Kwei-ling and Liu-chau-fu (Kwang-si).
1879.
Pak-hoi to Canton, Canton to Shang-hai via Shao-chau (Kwang-tung), Kan-chau and Kien-chau-fu (Kiang-si). Shan-wu-fu (Fuh-kien), Kuo-chau and Hang-chau-fu (Ch'eh-kiang). Shang-hai (Kiang-su) by sea to Che-fu. Short journey round Shan-tung promontory, Che-fu to Tien-tsin by sea. Tien-tsin to Ning-ch'eng-hien via Yung-ping-fu (Chih-li) and Kan-chau-fu (Manchooria) to port of Nin-chwang, Ying-tsi Yung-ta-via Fu-chau to Corean river, thence to Moukden or Shing-king.
1880.
Shing-king to Kirin-ola via Chang-chun (Mongolia), then back to port via Seag-ming-ling Yung-ta-via Niu-ch'wang. Siog-ming-ling, and Kan-chau-fu to Pe-king.
From Pe king visited all cities in northern Shan-si, including cities outside the walls, then to Kai-gan, and thence to Tai-yuen (Shan-si) via Yu-chau (Chih-li).
Tai-yuen via Fen-chau to P'ing-yang, thence travelled N.E. and S.E., and also visited several cities in northern Ho-nan, returning to P'ing-yang via Tseh-chau-fu.
1881.
P'ing-yang to Tai-yuen, thence via Ping-yao and Fen-chau to port via Seag-ming-ling visiting all cities in the extreme north, then journeying south to Si-gan-fu, thence to Fan-ch'eng (Ho-peh) via Nan-yang-fu (Ho-nan). From Fan-ch'eng re-entered Shen-si, visiting all cities south of Si-gan, and returning to that city. Then to Han-chung, from whence I visited Ts'in-chau-fu and other cities in Kan-suh, and afterwards one or two cities in northern Si-ch'uen.
1882.
Han-chung to Shang-hai by river, thence by sea to Che-fu.
A MAP OF CHINA
SHEWING THE JOURNEYS OF
Mr JAMES CAMERON
OF THE
CHINA INLAND MISSION
The stations of the Mission with date of opening are shown thus 1866
Scale of English Miles
ENGLAND
ON THE SAME SCALE
Area 54,000 sq. miles
Population 27 millions
Longitude E. of Greenwich
London: Published for the China Inland Mission 6 Pyrland Road N

CHINA'S MILLIONS.

NATIVES OF SI-CH'UEN.

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

"CHINA'S MILLIONS" for January, 1882, contained an outline map of China, which indicated the stations of the China Inland Mission, and the estimated area and population of each province. That map, with its accompanying statement, was a record and memorial of the blessing vouchsafed to the efforts of the members of the China Inland Mission to commence missionary work in a number of provinces which were altogether without Protestant missionaries.

With the present number we give another map. This also indicates the principal stations of the Mission, but it is chiefly designed to show the missionary journeys of our earnest and enterprising missionary, Mr. Cameron. A brief recapitulation of these journeys will be given in a series of papers, which are of great interest and value as showing what *one man* may effect in so short a period, in addition to acquiring a usable knowledge of the Chinese language. The present paper, commencing with Mr. Cameron's arrival at Shanghai in September, 1875, includes work in KIANG-SU, GAN-HWUY, a short visit to KIANG-SI, work and travel in Hu-peh, in Sï-ch'uen, in Eastern Thibet, in Yun-nan, and a journey through Bhamô, the frontier town, and Mandalay, the capital of Upper Burmah, to Rangoon, an important part of British Burmah, where it closes in 1878, only two years and five months after our friend's landing in China. CHINA'S MILLIONS for 1879 contains an account of this journey,

and illustrations of Thibetan men and women, houses and scenery, etc., of Shans and Kah-chens, and of views in Upper Burmah. Of the provinces visited during the long western journey, four cities are now occupied by our missionary brethren, viz., Ch'en-tu and Ch'ung-k'ing in SI-CH'UEN, Ta-li Fu and Yun-nan Fu in YUN-NAN. Until a few months since no other mission had any agents further west than I-ch'ang. Some American missionaries have since gone into SI-CH'UEN, and we hope that others may be soon led to follow them.

FROM GAN-K'ING TO RANGOON.

By Mr. JAMES CAMERON.

IN REPLY to your inquiries about my journeyings since I reached China in September, 1875, all I can do within reasonable limits will be to give first a brief outline of the journeys themselves, and then subsequently give you some notes about the provinces I have traversed, so far as they have come under my personal observation.

RESIDENCE IN GAN-K'ING.

My first and only home in China was in Gan-k'ing, the capital of the GAN-HWUY province. There my first six months was spent, and the language of course occupied my time largely. Three months after settling in that city the missionary in charge had to remove to a more important station, so I was left to look after the work as best I could, with the assistance of an earnest native, who joined me a fortnight later. I usually accompanied him to the streets, where my presence and attempt to speak gathered a crowd, which gave him a better opportunity of preaching the Gospel.

FIRST VISIT TO KIANG-SI.

In April, 1876, Mr. McCarthy visited Gan-k'ing on his way to Kiu-kiang, in KIANG-SI. Finding me much run down in health, he proposed my accompanying him, as he hoped the change and journey by native boat would do me good. This trip occupied a fortnight or more, but we had many opportunities, both at Kiu-kiang and by the way, of speaking to the people.

RETURN TO GAN-HWUY.

Having derived much benefit from the change, I was quite ready to fall in with the next proposition, which was to go with a native or two to Hwuy-chau Fu, a prefectural city in the south of the GAN-HWUY province. This journey we accomplished in eight or ten days from Gan-k'ing; being overland, it gave the natives with me many opportunities of preaching to the crowds that our presence attracted in the various towns and villages we passed through. The next six months I spent south of the Yang-tsi, in some of our stations, and in journeys to several cities and towns seldom visited by missionaries. In one or two of them I was the first foreigner who spent a night inside the walls.

In Hwuy-chau Fu at one time or another I spent three or four months, and they were (in my experience) the most trying I have spent in this Empire. The previous anti-foreign feeling was increased by threatened war between Great Britain and China, on account of the murder of Mr. Margary. At one time the feeling rose so high that but for a proclamation issued in the city by order of the Viceroy, declaring our right to live inland, and propagate our religion, our premises would probably have been attacked that night and destroyed. I next visited Ning-kwoh Fu, and spent some days there with the native Evangelist. We had not a few visitors, and I also attempted street preaching when the weather permitted. Continuing my journey to our next station, Wu-hu, I saw the first Chinese converts there baptized. This journey, although in many ways trying, still had its encouragements, and doubtless prepared me for more difficult and dangerous ones.

SHORT STAY IN KIANG-SU, AND DEPARTURE FOR HU-PEH.

Nov., 1876, saw me in the KIANG-SU Province, where I took charge for a month of the native boys' school at Chin-kiang. On being relieved from this service, I proceeded first by steamer to Wu-ch'ang, the capital of the HU-PEH Province. Then I joined Mr. Nicoll, with whom I went on by native boat to I-ch'ang, in the same province. Our route lay through the lakes and canals to *Sha-si*, a large and important mart. There we had to transport our baggage to the banks of the Yang-tsi, and to hire a river-boat to take us to I-ch'ang. The Sha-si people were rowdy on our first landing; we soon had a noisy crowd after us, who were not sparing in missiles harder and more effective than foul names. Next day, however, we transferred our luggage quietly, and four days later we arrived at I-ch'ang, and found our native employé well and unmolested in the house rented by Mr. Nicoll in June. I spent but a few days with him at I-ch'ang, and then started on a journey to some of the cities in the prefecture. In these cities the sale of books was not large, yet sufficient to provide myself and my native companion with our travelling expenses. Taking several journeys in various directions occupied my time till the Chinese New Year, Feb. or Mar., 1877.

OPENING OF THE PORT OF I-CH'ANG, 1877.

The New Year's holidays I spent with Mr. Nicoll at I-ch'ang, and while there we were joined by Mr. McCarthy on his way to SI-CH'UEN. Having to change boats here, he spent a few days with us on shore. Previous to his arrival, Her Majesty's Consul had come to open the port. At first the people appeared to be quite friendly, but through the misrepresentations of the *literati*, they became hostile towards him and the other foreigners connected with the Chinese Customs Service. The latter were attacked on two or three occasions by mobs when walking in the country. Hitherto we had lived in our rented house in peace, and were on very friendly terms with the people. Now, however, this was lost sight of: we were foreigners, and the only ones living on shore. Why not assault and drive us out? This the people did, gathering in thousands at the sound of the gong. They first deliberated, and then marched upon our house. The whole front they easily broke in, it being of wood; after which they entered with a rush, destroying all the woodwork they could, and ruined or took away many things which were private property. It was not till June that I was allowed to return and occupy this dwelling.

Immediately after the riot Mr. Nicoll returned to Wu-chang, and some days later I accompanied Mr. McCarthy on his journey as far as Wu-shan Hien in SI-CH'UEN. From there I returned to I-ch'ang, and hired a boat on which I lived until allowed by the Chinese

officials to go back to our former residence. A few days later I was joined by Messrs. Judd and Nicoll, the former to take charge of our I-ch'ang premises and superintend the work, but the latter to be my companion to

SI-CH'UEN.

I may mention here that our stay in I-ch'ang and opening of that station was merely by the way, our purpose on leaving Chin-kiang being to open up work in SI-CH'UEN. But it was thought that I-ch'ang would prove a desirable basis for forwarding supplies to whatever stations might be opened in the north or west, so we first opened a station there. We found, however, that it was necessary to forward supplies as beforetime from Wu-ch'ang, and so some time after the arrival of the missionaries of the Scotch Established Church, our mission retired from I-ch'ang.

JOURNEY TO SI-CH'UEN.

But to return to our journey. Mr. Nicoll and I secured passages on a native goods-boat for ourselves and three natives. The boat being bound for Ch'ung-k'ing we made our agreement for either that city or Wan Hien, a port much nearer I-ch'ang, from which we thought we might take an overland journey. A few miles above I-ch'ang, the first of the celebrated gorges of the Yang-tsï Kiang was entered. Their stern and solemn grandeur baffles description. I had passed through them several times previous to this, yet I could not leave the front of the boat, but had to sit outside with my companion drinking in the scene. The number of rapids between I-ch'ang and Ch'ung-k'ing is almost countless. Some of them are difficult and dangerous. The number and danger, however, vary at different seasons of the year, so that some of the most dangerous in winter are not to be found at all during the summer months, when the river is in flood.

Having started with the river partially in flood, our progress was slow in the extreme. Twenty-one days only saw us at Wan Hien, where we left the teacher on the boat, to go on with our luggage, while we went overland, visiting by the way Shun-k'ing Fu, Hoh-chau and many Hiens and market towns, as well as villages. On this journey, which also occupied about three weeks, we had many opportunities of preaching the Gospel to crowds, as well as to individuals. In some places we were in danger of getting into trouble on account of recent disturbances with Roman Catholics. We were nevertheless mercifully preserved and arrived at Ch'ung-k'ing a day or two after the teacher, without any serious mishap.

In this important city we made a brief stay in the mission premises; and during that time were joined by Mr. Leaman of the American Presbyterian Mission, who had started from Shanghai with a large supply of books, intending to visit SHEN-SI and KAN-SUH. Here, however, he changed his plan, and accompanied us to Ch'en-tu, the capital of SI-CH'UEN, and to cities further west. It was the month of August (1877) when we left Ch'ung-k'ing for Ch'en-tu the capital, which we reached in three weeks. We had often to halt during the heat of the day, and seek shelter in the inns. The shelter was easily found, but rest seldom, as our arrival in town or village always drew many people to the inn. This necessitated one or more of us going out to speak to them, and to let them see that after all we were beings much like themselves. When the Chinaman looks upon anything with astonishment, wonder so fills his mind that one might almost as well attempt conversation with him in Latin as in his own native tongue, until his curiosity has been somewhat satiated. In the cities, market towns, and numerous villages visited *en route*, we had many opportunities of preaching and also had fair sales of books.

IN CH'EN-TU

we spent nine days, and were much pleased with the size and fine appearance of the city. It has some splendid shops and inns. During our visit, inn accommodation was unattainable inside the walls, on account of the large number of officials summoned there to have interviews with the Viceroy. It is said that on such occasions mandarins not unfrequently put an end to their lives. Such doubtless are conscious of bad government or other misdeeds, and are not able to raise a sufficiently large sum to appease or tone down the anger of their superior. There are cases so glaring that no bribe can save the delinquent from disgrace, and sometimes from decapitation. We found comfortable quarters outside the east gate. Our book sales for several days were discouraging, but towards the end of our stay they improved much, and we had often many hearers to listen to the Gospel.

JOURNEY TO EASTERN THIBET.

We now exchanged our coolies for pack mules, and set out again, our purpose being to visit Ta-tsien-lu, by way of Kwan-hien. But our animals being heavily burdened, rendered this route impracticable, so we turned back from Kwan-hien some distance, and took the southerly route, *viâ* Ya-chau Fu, which is less mountainous. The Ch'en-tu valley or plain (through which we passed) is very fertile and extensive. In it we visited several cities, and had fair sales of books, and many opportunities of speaking to the people. In some places we met men who had crossed the Thibetan border, and it was most amusing to listen to the exaggerated stories they related about the country, the people, and the perils of travel. Some advised our taking a little SI-CH'UEN earth as an essential prerequisite if we wished to leave the barbarous country alive and in health. The said earth was to be put in the drinking water, stirred about, and left to settle, after which it became harmless. Only the other week in Shanghai the same story was repeated by an educated Chinaman, as a superstition that obtains in the east, as well as in the west. He said that on his starting for America as a boy to be educated, his father made him take some mud from his native place, to be used as above in "the land of the stranger."

Including the detour to Kwan-hien, it took us about a fortnight to reach.

YA-CHAU FU.

This city, although not large, is of great importance, having water communication with Ch'ung-k'ing, and other riverine ports. It is also an emporium for brick-tea, and various articles used in the Thibetan trade. The tea is carried by coolies on their backs to Ta-tsien-lu, and the loads these men carry are almost incredible, varying from 100 to 300 catties* in weight. On one occasion a coolie fell down near us, and it required the united strength of Mr. Leaman, a Chinaman, and myself to help him get his load again on to his shoulders. The coolies only travel twenty or thirty *li* (six to nine miles) per day, and every other hundred yards they ease their shoulders of the weight by means of a support they carry in their hand, and put underneath the load. The burden is supposed never to touch the ground till Ta-tsien-lu is reached. In the inn high benches are provided near the walls, so arranged that the burdens when resting on them lean against the side of the house. The food of these

* A catty is a 1⅓ lb. avoirdupois.

coolies is chiefly Indian corn, made into coarse cakes, and potatoes. They sleep on the clay floors, with a thin mat under them, and very little covering to keep them warm. But for the number who lie together, I do not know how they could bear the cold, for the frost is often severe in those parts. How they succeed in supporting themselves and families upon the pittance earned in this way is a problem I have not yet solved. After leaving Ya-chau, we continued our journey together as far as Ts'ing-k'i Hien, from which point Messrs. Nicoll and Leaman went southward into YUNNAN, and then to Ch'ung-k'ing, while I went on towards the west. Mr. Nicoll had for a long time suffered much from ague, but on turning south he speedily recovered.

The country now became wilder in appearance, and cultivation rapidly decreased; the population was also sparse, and the general look of comfort and prosperity that obtained on the plain and other fertile parts was here replaced by poverty in its many forms. House accommodation and comfort was inferior, and the food and clothing were also poorer. In the next halting place I first saw the Indian currency, here used, however, in the shape of buttons on jackets or other outer garments. A set of five coins cost 1,000 cash, and are brought from India through Thibet. When returning to my inn from preaching and bookselling, I found a crowd assembled, and went to see the occasion. It was a bride's red chair, and the bride soon made her appearance in all her finery, and well attended by relatives and friends; notwithstanding all this, and the prospect of a husband and home of her own, she wept piteously. I felt much for the poor thing, thinking it all real, but I have since learned it is the custom only, as girls would be reckoned undutiful and ungrateful were they to leave their father's roof without shedding tears in abundance. Women, however, have generally much cause for weeping in China, and are treated often little better than slaves by their husbands and mothers-in-law.

On the morning of the 15th October, 1877, I arrived at

TA-TSIEN LU,

but was much disappointed with its size and appearance. I found it difficult to procure inn accommodation; and when I succeeded it was miserable enough, yet it was a palace compared with some places we put up at further on. Our road to this city was a difficult one, and although we did not climb any very great heights, we passed near many lofty snow-clad mountains, from which piercing cold blasts came down upon the traveller. The last day or two before reaching Ta-tsien-lu I saw a good many *Man-tsi* (Thibetan) houses. They were built as a rule some distance from the road, yet in well-chosen spots, and they compared very favourably with anything seen in the possession of the Chinese in those parts.

The population of Ta-tsien-lu is half Thibetan, I judge, so my sale of books was small, and I had few to listen to me when I attempted street preaching. The Chinese seemed careless, and only intent on making money. The Roman Catholics have had a station here for many years, and it is the residence of the Bishop of Thibet; but they have not had very marked success in the way of converts.

Being informed that silver and cash were unusable beyond this point, I had to purchase several articles for barter. Cash, certainly, is not usable, but silver and rupees are all along the route; in fact, in not a few places they would not willingly receive anything else. As fuller particulars of this journey appeared in CHINA'S MILLIONS for June, 1879, I will only refer to a few incidents to connect this with the next journey. The next stage to

LI-T'ANG

I did in a week, but had often long and trying walks; and the fare and accommodation after a fatiguing day's march were generally the poorest. In Li-t'ang I got a small room to myself in the inn, but found I might almost as soon have taken up my quarters in the chimney (save for the soot), for the smoke took such effect on my eyes that I was compelled to spend most of my time in the open air. The staple fuel of those parts is the "argols" Abbé Huc speaks of in his journey from Mongolia to Thibet. Our innkeeper, however, burned wood, which made the smoke the sharper. Wood is said to be dear, as it is brought from a distance. In this place we were able to buy good mutton, and it was cheap. The principal food of that region is *Tsan-pa*, a decoction made of brick-tea well boiled, and after it is strained butter, salt, and flour are added. The latter is added to the tea when poured into the basins. After a time this dish became quite palatable, but it did not seem to be sufficiently nutritious to sustain one on long journeys, as we often felt hungry long before we could get our next meal. This is also a land of milk, and at times we had the good fortune to get a drink of it. My companion, a native of eastern SI-CH'UEN, would not touch the milk at first; but before long he was quite fond of it and of butter.

The Chinese in Li-t'ang are chiefly connected with the Government, being either employed in the *Ya-men* or as soldiers. Some SHEN-SI men are said to have shops in the city, but they spend most of their time in hawking their wares through the country, taking furs or other products in exchange for their own goods. Religion is represented by crowds of bald-pated lamas, many of whom add a little trading to their prayer-chantings, etc., to enable them to get a more comfortable living. Two lamasaries are found here, one inside the walls, which, with its glittering roof, greatly improves the general appearance of the city; the other one is some miles distant, but both are said to be well filled with the indolent lamas.

After leaving Li-t'ang I had to cross some very high and snow-covered mountains. The cold was most severe; we often felt as if the marrow was being penetrated by it. In the mornings the keen frosty air was most trying to the face and hands, while by noon the sun seemed to be so powerful that the skin peeled off many parts of the face, giving me the third or fourth skin before the journey was done. Not having snow-glasses, the strong glare from the snow was also very hurtful to my eyes. These and other troubles we soon forgot in the milder climate at

BA-T'ANG,

which place we reached in November. Here there does not seem to be any regular inn accommodation, so coming in late, as a stranger, I found it difficult to get quarters. Our FATHER, however, did not forget His faithfulness, so a woman took pity on me and my Chinese companion, and led us to a house where we found what we needed. The place and bed provided gave me much pleasure, which lasted until I lay down to rest; then, as often in life, I proved that the cup of trial is not far from the cup of joy. Sleep I could not, and for a time could not imagine what the cause could be, as I had had not rouble from nocturnal visitors since leaving the plains of SI-CHU'EN. However, I struck a light, and, to my dismay, found my Ba-t'ang bed was almost as bad as those I had passed so many sleepless nights on in the east. My foes gave me no rest, and there was no help for it but to heave a sigh, and lie down again. "Man is born unto trouble as the sparks fly upward."

The Roman Catholics have also established themselves in this city, and have two French priests in charge. One was away at the time, but I saw a good deal of the other, and enjoyed some conversations I had with him. He much lamented their want of success, and spoke of the trial it was to have a few come about them for a time, apparently in earnest, who would then drop off, to be lost sight of. The chief causes he assigned were the number, power, and influence of the lamas. They have a firm hold upon the vulgar mind, and fear the foreigners getting a hold upon the people, knowing that if the western religion were to gain a footing and spread, their importance would diminish, and their supply of tsan-pa be cut off. Priestcraft seems to be priestcraft all the world over. Many are like the idle shepherds, satisfied while they get the flesh and fleece, with little or no thought as to what is to become of their poor flocks now or in eternity.

JOURNEY TO YUN-NAN.

From Ba-t'ang an escort was sent with me to the first town in YUN-NAN. It consisted of three mounted men—one a Chinese who spoke Thibetan, and two natives as companions. In that part of the country it seems the natives are compelled to supply Government agents with burden animals or bearers, as well as riding animals. As we got further from the city the escort found it much more difficult to procure relays, so were compelled to rest one or more days, while a consultation was held as to the horses to be provided. As I had my own, their delays did not hinder me, so I arrived in *Ah-ten-tsï* one or two days in advance of them. Between the two towns the road was wretched. We had a good deal of climbing, in some places, over the snow-clad hills ; but on the whole we got on well, as we were not molested by wild animals nor by robber-bands. I was glad to reach the town, the first in YUN-NAN, which is inhabited by a mixed race of Chinese and Thibetan parentage. Generally Chinamen marry Thibetan women, and the offspring of such marriages seem, in dress and language, to be quite Thibetan ; in fact, unless told that such persons had had a Chinese father, I could not have discovered it. The Chinese are a much cleaner people than the mixed or pure Thibetans. Some of the latter looked as if their hair had never been combed since childhood ; while all had much need of bath and scrubbing-brush.

Here I was detained by a serious illness for almost three weeks, and even when I left found it most difficult to keep my seat on my mule, which had to be led, as I was too weak to guide her. I left in this weak state, hoping the open air and speedy return to a more temperate climate would restore me to health, and I was not disappointed ; so by the time I had reached

WEI-SI TING,

the next town of any size, I was able to do a little work, for which I was truly thankful. Here the late Mr. T. T. Cooper got into serious difficulties when he attempted to reach India. The officials treated me most courteously, and the people were very civil. I saw all the officials ; and many persons visited me in my quarters, besides those I met in the street. The city is small, and does not seem to be of any importance beyond being on the *route* to Thibet from YUN-NAN. On leaving, a large escort was sent, as the first day's journey was over a forest-clad mountain infested by banditti. I did not see any robbers, and only one of my escort travelled with me. After I had been in my halting-place some time the other six or seven came in, one after another, to report themselves. I suppose that, if the robbers had appeared, they would at least have secured their own safety.

To the south of this city I saw numerous evidences of the late Mohammedan rebellion in YUN-NAN. Ruined houses and large tracts of once cultivated land could be seen in all directions. The population is very sparse compared with what it once was, as the soldiery are said to have almost depopulated some districts after they had gained the mastery.

TA-LI FU.

The old Panthay capital, and other cities further south, bear unmistakable traces of this hard struggle ; and I fear it will take many years of continued prosperity to restore to these cities their former opulence and population.

In Ta-li Fu the Romanists have secured commodious premises, and several foreign priests reside there. I could not get exact information about the number of their converts, or what out-stations they work. When I visited YUN-NAN the whole province was without a resident Protestant missionary. Now our mission has two stations in it. In Ta-li Fu Mr. George Clarke and his wife reside, and Mr. McGregor is shortly about to join them, D.V.; and in Yun-nan Fu two of our young brethren (Messrs. Eason and Andrew) reside, and from it they itinerate to considerable distances. But what are they among so many millions? YUN-NAN, with many other provinces, sends up doubtless a pitiful appeal to GOD. The people may be content with their ignorance of Him, but is not the heart of our loving LORD moved with compassion? He is not, and cannot be, satisfied with this spiritual destitution and death.

In Teng-yüeh Chau (or Mo-mien), reached on January 9th, 1878, I had to spend a few days, on account of the trade-route being in the hands of banditti. Many travellers had had to wait there for weeks ; so I found the inns full, and was thankful for a corner in a loft, close under the roof, in which to spread my bed for the first night, though I had about twenty companions, some of whom smoked opium for a long time before they could rest. For the remainder of my stay I secured rather better quarters. The military had gone out against the band, and they captured seventeen, of whom fifteen were beheaded outside the city. Their heads were put in cages and placed near the road to terrify beholders from following their evil ways. The road was now declared open, so we pushed on. I spent several days in a Shan village by the way. The Shans and Kah-chens treated me well, and within a fortnight I reached

BHAMO IN UPPER BURMAH.

The members of our mission in Bhamô were well ; and as the agent of our Government would not allow me to re-enter China by the way I had come, I left, without loss of time, by steamer. I enjoyed the journey down the Irrawaddy much, and saw a little of the country, as it took me almost three weeks to reach Rangoon.

In Mandalay, the capital of Burmah, I spent a few days, besides landing at several other ports. At Prome and Rangoon I met the missionaries, and at the latter port I spent some days and was hospitably entertained by them. This enabled me to see a little of their work. That amongst the Karens was most encouraging. The Burmese work still continues up-hill, but doubtless there will be a reaping-day, and I hope it is not far distant.

(To be continued.)

The Opium Traffic.

LETTER TO THE EDITOR OF THE "SHANGHAI COURIER."

SIR,—I fear that as soon as your eye detects the subject of this communication and you perceive my purpose in writing it, you will be strongly tempted to consign it unceremoniously to your waste-paper basket, as at once stale, unprofitable, and useless. But as every man who reads the columns of your paper has a right to contribute to it his opinions, I beg of you to recognise this right of mine, and allow me a space in your impartial and popular paper.

Hitherto the strenuous protests against the opium traffic have come almost wholly from those among the foreign residents of China, and from the Christian public in England, but now a son of the injured but helpless country wishes to raise his public voice and cry "Shame," "Shame," in the face of every Englishman who is connected with this trade.

It is most strange how people will find arguments to uphold the most heinous offences, the most palpable wrongs, and the most flagrant injustice. Arguments, as absurd and untrue as they are ingenious and numerous, have been brought forward by the enthusiastic advocates of the opium trade in the attempt to justify their action. But let me assure these disinterested (?) advocates that their action can never be justified by any arguments which their biased intellects might devise. Their action is condemned by the *Laws of God*, by the *Laws of Nations*, and by the *Voice of Conscience*.

The *Opium Trade* is condemned by the *Laws of God*, because in the holy Revelation that has been given us as a code of morals, we are told that it is *wrong* to place a stumbling-block before our brother, and that if we would not enter the kingdom of heaven ourselves, we should not hinder others from entering therein. And it does not require any logical demonstration to show that opium is both a stumbling-block and a hindrance. But here I seem to see some of my readers for whom this is specially written, smile to themselves and mutter, "The Chinamen won't go to heaven, anyway, opium or no opium." Supposing this be true in the case of the great majority, and their inevitable destiny were to go down to the region where "Dives" is, and where burneth a perpetual fire, and the worm dieth not—but then there would be many, who, were it not for this stumbling-block, might gain admittance to the heavenly city; and when these opium-sellers, or, metaphorically and more appropriately, soul-sellers to the kingdom of Satan, see around them the host of innumerable spirits whom they had sent down there through their own instrumentality, their sting will be intolerable, and their remorse fearful.

Again, the Christian public of Shanghai and of the other sea-ports in China, together with the Christian public in England, have always been strenuously opposed to the carrying on of this trade ever since they saw its evil and deleterious results; while the body of merchants, especially those for whose pecuniary interests, partly this trade is carried on, have as valiantly and as loudly endeavoured to maintain it. Now the doctrines of Christianity inculcate on its followers the principles of justice and a certain regard for the welfare of others; while, on the other hand, the doctrine of merchants is that of *Expediency*, which is, that *whatever is profitable is also honourable*—a doctrine practised by a certain set of heathen philosophers of old. But when the followers of Christian doctrines unanimously and stoutly condemn the opium trade as wrong, then it is evident that in the light of Christian truth, at least, the trade is unholy and unsanctioned.

The *Opium Traffic* is condemned by the *Laws of Nations*, because, according to the principles of international laws, every State or nation has the right to impose protective tariffs, or prohibit the importation of any article of commerce. But when, at the discretion and judgment of the party concerned, any article is prohibited, and yet, in the face of this prohibition, another nation *forces* the article into the territory of the interdicting power, that *nation* is guilty of violating the recognised law of nations, and commits an act of flagitious injustice. But that is the exact position in which England stands in relation to the opium traffic.

However, I seem to hear some Englishmen soliloquise:—"Might is right, and as long as we can bully you to take our opium, and get in return the no inconsiderable sum of six million dollars annually to maintain our army in India, we will not worry ourselves much about international laws or injustice." Be it so: then let England recall her missionaries, abrogate her treaties, renounce her claims to Christianity and civilization, and erase from the list of her virtuous attributes the words, "honour and justice," and write in their stead the words, "avarice and greed." *Then* will England act consistently, and not otherwise.

The *Opium Traffic* is condemned by the *Voice of Conscience* because it serves to render the strong man a weakling, to convert the thrifty and hard-working man into a drone and a spendthrift, to make a dishonest man still more dishonest, to chase away truth where it existed before, to bring grim faced poverty and destitution into happy homes, and finally, to send down myriads of souls to the abyss of eternal misery and woe.

It is not true, as has been alleged, that the official authorities of China both connive at and encourage the cultivation and importation of opium. There might have been subordinate local officials who, out of avarice and greed, filled their coffers at the expense of the good of their countrymen. But the intelligent and high-minded rulers, who serve their country rather than themselves, do sincerely and earnestly wish that there was not an ounce of opium to be found within the limits of the Empire.

But granting a false premise to be true—to wit, that the Chinese Government do really and sincerely wish for the continuation of the opium trade, and that they cannot get along without the revenues annually accrued therefrom—does it then follow that the Englishman's act is justified? Because a man is so foolish as to wish to take poison, will an Englishman put it in his hands? Because a man is so reckless as to be willing to stab himself, will an Englishman sharpen his dagger for him? Because a man is so blind as to be walking toward a fatal precipice, will an Englishman encourage him on? Nay, the practice of curing a blind man with hot irons will never do; and as long as England continues this unlawful and dishonourable trade, so long will she brand a scar on her fair forehead.—Yours truly,

"JUSTITIA."

Shanghai, 9th September, 1882.

The Manufacture of Opium by our Indian Government.

THE BALLING ROOM.

"From the mixing room the crude opium is conveyed to the balling room, where it is made into balls. Each ball-maker is furnished with a small table, a stool, and a brass cup to shape the ball in, a certain quantity of opium and water called 'Lewa,' and an allowance of poppy petals, in which the opium balls are rolled. Every man is required to make a certain number of balls, all weighing alike. An expert workman will turn out upwards of a hundred balls a day."—*The Graphic.*

A Doubtful Business for Government Servants.

"The Government godowns at Patna are most interesting, but those who watch the process by which the drug is made into cakes for India and balls for China, may fairly doubt if this is a business which should be performed by Government servants. An opium auction is one of the sights of Calcutta; it is seldom that one can see property worth a million sterling change hands in half an hour, at rates which rise and fall even during the sale itself in a manner which awakens the keenest spirit of gambling; but is it quite consistent with our ideas that a Government secretary should preside once a month at such an auction of such an article on the account of the State? The retail sale of the drug at Government treasuries, a cake at a time, will to many seem still more anomalous. Government will not sell a bottle of gin or brandy, why, then, a cake of opium?"—*The Friend of India and Statesman.*

Mr. A. E. Hippisley on the Population of China.

MR. A. E. HIPPISLEY, Acting Commissioner of Customs, in his Wun-chau trade report for 1881, goes out of the usual routine of statistics, and comments thereon, and gives the following interesting narrative on the population of CHINA:—

Mr. Rhys Davids, in his work on "Buddhism," states on the authority of Schopenhauer ("Parerga et Paralipomena") that, "according to the *Moniteur de la Flotte*, May, 1857, the allied armies found, on taking Nanking, 1842, returns which gave the population of China at 396,000,000, and that the *Post Zeitung* of 1858 contains a report from the Russian Mission at Peking giving the numbers, on authority of state papers, at 414,687,000." I have not seen Schopenhauer's work, and know not, therefore, whether detailed statistics for each province are given in these returns. The latest census of which I am aware containing this information is that of 1812, which gives the population as 362,447,183 souls. The areas of the several provinces are given by Dr. Williams in his "Middle Kingdom," but there is reason to think his estimate is, in some cases at least, an excessive one, for Baron von Richthofen computes the area of the Cheh-kiang province at 36,000 square miles, while Dr. Williams gives it as 39,150 square miles. Accepting, however, Dr. Williams's statement, the population returned in the census of 1812 for the provinces of Kiang-su, Gan-hwuy, and Cheh-kiang would give an average to the square mile in them of 850,705 and 671 respectively. In Belgium, the most densely-populated country in Europe, the present average is 469; and in Oudh, the most densely-populated portion of India, the average is, according to the census of 1881, but 476. It seems almost incredible that any portion of CHINA could at any time have possessed a population 50 to 75 per cent. denser than these countries. But, however that may be, I have long been of opinion that the present population of CHINA falls far short of the number given by the census of 1812. In the T'aip'ing rebellion, which was characterised by ruthless destruction and slaughter, sixteen provinces were desolated. It was followed by the Nienfei and Mussulman rebellions, and by the terrible famine of 1876-78. In these successive calamities vast tracts of country were depopulated, and as is evidenced by the memorials regarding the grain tribute published in the *Peking Gazette*, no small portion of them remains to this day unreclaimed. For these reasons I have considered that the population of China at the present day does not exceed 250,000,000. This estimate has, I am aware, been generally considered too small. It was, therefore, with no slight interest that I read in the *Peking Gazette* of the 17th March, 1880, a postscript memorial from the Governor of this province reporting the result of a general census held in the autumn of the fifth year of the present reign (1879). The population of Cheh-kiang, which I had estimated as slightly over 15,000,000, is given according to this census as 11,541,054. This census of 1812 having stated the then population as 26,256,784, the present returns show a reduction of 14,700,000 souls, or nearly 60 per cent., and an average to the square mile of 295, instead of 671.

Through the courtesy of the Taotai, I am able to give particulars of the population of this prefecture. The returns forwarded from Ping-yang Hsien are less detailed than those from some of the other districts, and those from Tai-shun Hsien give only the number of habitations, omitting the number of inhabitants. But to have obtained further particulars might have delayed the despatch of this report beyond the date fixed by you, and I have calculated the population of the last-named district by estimating five persons to each habitation, a number slightly below the average of the other districts. The area of this prefecture is about 3,380 geographical square miles, or 4,500 statute square miles. The average population would therefore seem to be about 409 to the square mile in this prefecture, and thus largely in excess of the general average of the province. The adjoining prefecture of Ch'u-chau, to the west, is, however, nearly twice as large as this prefecture, with a population of probably scarcely more than half the above number The average of the two prefectures would thus be considerably below that of the whole province.—*The Shanghai Courier.*

Peking.

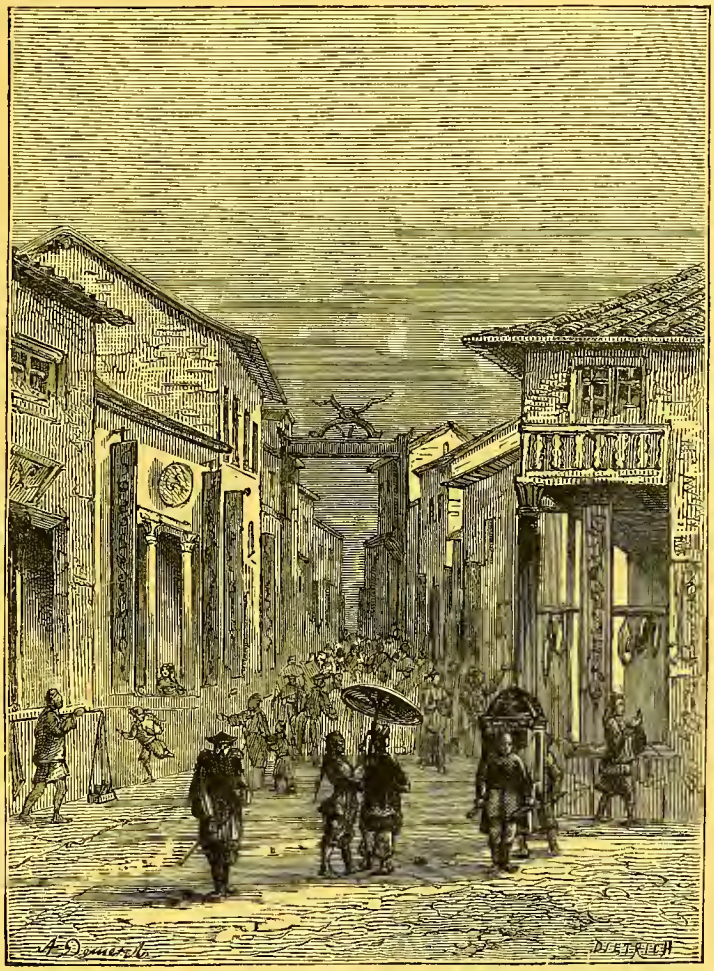
PEKING, the capital of the Chinese Empire, is situated in a fertile plain, about fifty miles from the Great Wall, in the province of Chih-li, and on the Yu-ho, a tributary to the Pei-ho, about fifteen miles eastward of the city. Its form is that of a rectangle or right-angled parallelogram, having an area of about fifteen square miles, exclusive of extensive suburbs, divided into totally distinct and separate sections.

Of these, the northern, which is a perfect square, was founded by the Man-chus, is inhabited by Tartars exclusively, and includes the Imperial palace; while the southern, in the form of a parallelogram, is occupied solely by Chinese. Each city is enclosed in its respective walls, the *enceinte* of one series covering nine square miles; of the other, the imperial, or Tartar, occupying five. The mural defences, like those of other cities of the first class, consist of walls about thirty feet in height and twenty in thickness, constructed in the manner common, in the early age of architecture, to all countries. Two retaining walls, the bases of stone the upper part of brick, having a considerable slope on the exterior, but perpendicular within, were first raised, and the interval afterwards filled up with earth. The summit between the parapets is levelled, floored with tiles, and access to it afforded by inclined planes enclosed within the thickness of the walls. This is the plan according to which the great national rampart is erected; this is also the mode in which our great feudal castles of old were built, except that

rubble-stone, instead of earth, was thrown between the retaining walls, and mortar poured in amongst them to form a lasting concrete.

The south wall is pierced by three gates of entrance the others by two each. A moat, filled with water, encircled the whole city at an early period, but the increase of the suburbs rendering this defence simply a separation between the inhabitants, the authorities permitted its waters to evaporate.

Each of the high streets of the city is lined with shops and warehouses, places of entertainment, specimens of the peculiar merchandise sold in each establishment being exhibited in front of the house. Above the low projecting eaves are seen banners waving from a staff, or boards secured to a tall pillar, inscribed in letters of gold on grounds of green or vermilion with the name of the ware and the established reputation of the vendor. To enhance this record, and attract attention, each motto is generally discovered through the flappings and flauntings of streamers, and flags, and ribbons of the most gaudy colouring, and most profuse employment.—"*China, its Scenery, Architecture, Social Habits, etc.*"



STREET IN PEKING.

Colportage Work in Chek-kiang.

CONDENSED FROM THE DIARY OF MR. A. W. WHILLER.

OUR WORK, undertaken at the instance of the British and Foreign Bible Society, commenced on October 24th, in Ning-po. In the city, for three or four days, our sales were very small indeed. We then visited the towns and villages of the neighbourhood, starting on the 28th and returning from Ning-hai Hien on November 14th. During these eighteen days we sold 1,019 single gospels and five New Testaments. The colporteur also sold 510 tracts.

From November 14th to 30th we sold 451 gospels and four New Testaments around Ning-po, and the colporteur sold 279 tracts. At one village, named Zin-zï, but a little way from Ning-po, we found the people very curious indeed to see the foreigner. We sold a few books, and tried to explain something of the doctrine, which appeared to them new and strange. One woman seemed particularly interested, and wished to know how to pray to the great and only true GOD. Among the great crowd of little boys that followed us, I overheard one telling his fellows what he had heard us say. Pointing to an ugly old idol, he said, "We must not worship this: it is sin to do so. We are to worship the good and great GOD who lives above."

Shao-hing Fu, January 31st, 1882.—I send herewith a short account of our journeyings and sales during the last two months. You will see that our journeys have extended from the city of Ning-po to Si-hing, near Hang-chau, and that our sales have been moderately good. We have also met with a good reception, on the whole; and though unable to record any cases of very special interest, there is cause for encouragement. GOD'S own Word has been circulated and preached in very many places, and we cannot but believe that fruit will appear in due time; and although we ourselves may not be permitted to see it, what matters this? If the LORD of the Vineyard calls us to sow the seed, and gives the joy of reaping the fruit to others, have we cause to complain? Be it ours to "sow beside all waters," and however much we may desire to see the fruit (who would not like to reap?), may we remember that our one business is to please Him, our MASTER—that the consciousness of doing so is in itself a reward, and also that the time will soon come when both he that soweth and he that reapeth will rejoice together. Let us not be weary in well-doing, for in due season we *shall* reap if we faint not.

My native helpers sometimes have to bear reproach from their countrymen for selling foreign books—"for eating Chinese rice and doing foreign work," as it is sometimes put. These brethren need the prayers and sympathy of GOD'S people, and I crave yours for them, as well as for myself, that we may have grace to persevere, to be steadfast, unmovable, always abounding in the work of the LORD. During these two months I and our colporteur sold 2,047 single gospels, 36 New Testaments, and the other colporteur sold 1,486 tracts.

Ning-po, March 13th, 1882.—I am sending you what I have in the way of a diary of work done (in the prefectures of Shao-hing and Ning-po chiefly), though it is little more than a list of names of places and of the numbers of books sold. I wish I had something more interesting to tell you, but somehow those cases do not often come under my notice, I mean nothing *particularly* striking. We visited many places, sold quite a number of books, as you will perceive; we talked and preached, and always got plenty of listeners, but few manifested any real thirst or desire for the Word of life. We sold about 297 gospels and three or four New Testaments, besides 537 tracts, from February 3rd to March 13th.

The next journey was from Ning-po to T'ai-chau and back, *viâ* Ning-hai, starting on March 15th and returning by the 25th of April. During the journey we sold about 974 gospels and 17 New Testaments, whilst a colporteur sold 539 tracts. The people round about T'ai-chau seemed not to be a reading people, and we found it difficult to dispose of our books in some places.

The next journey was up the Ts'ien-t'ang river, from May 16th to June 24th. We visited the cities of Hang-chau, Lan-k'i, Kin-hwa, Kiu-chau, and Chang-shan, and the neighbouring villages, and sold in the 39 days 1,234 portions of Scripture, 21 New Testaments, while 600 tracts were disposed of by the tract colporteur. We were prevented doing much in the Kiu-chau district on account of the very heavy and continuous rains which flooded the country, carrying away bridges, dwelling-houses, domestic animals, and in some instances human beings. Our little chapel outside the city of Chang-shan, at which we were staying, was soon flooded. We remained as long as it was safe to do so—till the forms, tables, etc., began to float about—and then escaped by boat. We had to scramble over a tumbled-down place in the wall, as the city gateway was quite filled with water. Boats were being taken up and down the streets, by means of which the people escaped from their flooded houses through the windows or from the roof, upon which they had climbed for safety.

ROMAN CATHOLICS IN CHINA.

(*From the Manual of the Methodist Episcopal Church, April*, 1882.)

"*The Roman Catholic Register* of Hong Kong gives the following statistics of Roman Catholic Missions in the Empire:—Bishops, 41; European Priests, 664; Native Priests, 559; Colleges, 34; Convents, 34; Catholics, 1,092,818. Certain Catholic authorities assert that their missionaries do not propagate the faith in China as ardently as in the former century, and that the number of adherents is on the decline."

China's Millions.

By W. Kennedy Moore, in "At Home and Abroad."

FAR off, on Asia's eastern bound,
See! ancient barriers break away;
Even there is heard the joyous sound,
There gleams the dawn of better day:
More brightly, Jesus, may it shine,
Till China's millions all are Thine.

May dull stagnation cease to bind
That lettered race in chains of ill;
With nobler knowledge rouse the mind,
With purer life the spirit thrill:
Fall, Buddhist school and idol shrine,
O Christ, be China's millions Thine!

Some hast Thou given to toil and die,
Touched with the true seraphic flame;
May rising hosts their place supply,
And urge the triumphs of Thy name:
Fill the strange land with power divine,—
Be China's millions only Thine!

Each little flock, each gathered soul,
Watch Thou, and guard with gracious care,
When storms of trouble fiercely roll,
When Satan plies his deadly snare:
Make the small shoot a noble vine,—
May China's millions soon be Thine.

Brief Notes.

Mr. ADAMS, of Kin-hwa, writing on July 1st, refers to the new station at Yung-k'ang, recently opened by the direct effort of the native church at Kin-hwa. The premises secured for preaching purposes and for residence of two native assistants are very suitably situated, and afford good opportunities of publicly proclaiming the Gospel. "The people," Mr. Adams writes, "the scholars, and even the boys, are most respectful, and some are interested. A congregation of from forty to sixty regularly attend every Sunday: at first the numbers were higher. It would be a help to the work there if it were made a matter of special prayer in spare moments.

"We received another man named Chang into fellowship last communion. His son has asked for baptism. This makes three restored since you were here [in February]. One of two formerly expelled is now most penitent; the other has not appeared yet." On the 28th July, Mr. Adams spoke of having more baptisms soon.

Mr. DORWARD writes on July 5th from HU-NAN:—"The LORD is keeping us in peace. As I stated in my last letter, I am endeavouring to work in as quiet a way as possible; and, praise the Lord! we are having some opportunities of doing so. I have begun to give medicine to men who wish to break off opium-smoking. We have already had a good many applicants, but purpose only to take in hand two or three at a time. One man, who had not smoked long, appears to be cured, and one who has smoked for over ten years has been taking medicine for six days, and is progressing favourably."

Mr. Dorward pleads very earnestly in the remainder of his letter for more labourers in HU-NAN, where the need is so great. He thinks a medical missionary might do much in the way of starting the work.

On July 6th he writes:—"GOD alone can open our way in HU-NAN, and so far, I believe, He has wonderfully ordered our steps. To His name alone be all the praise. Satan, however, is on the look out, and unless the LORD undertake for us, our difficulties may increase instead of becoming fewer. The young man I have engaged as servant has a brother here, a tailor, who has visited us two or three times. The night before last as he was leaving he asked me for a book, and I gave him one. His master, with whom he lives, saw him with the book, and was so angry that he took it from him and burnt it, and I understand at the same time dismissed him from his employ."

Mr. EASTON writes from Han-chung Fu on the 8th July:—"We have not yet obtained possession of the shops rented for a chapel; the old tenant is in debt, and some restraint has been put upon his goods, so that he has not been able to remove them. Thermometer 84 deg. in the shade. There is very much sickness among the people. I have been unwell myself for a week past. A number of visitors come in in the cool of the evenings and sit in our little garden for a talk about the Gospel."

Writing on August 5th, Mr. Easton says:—"On July 25th we opened our new chapel, or rather preaching-room and book depôt, in the main street of this city. It is a large double shop, and, with a few repairs and alterations, we have arranged for sitting accommodation for about sixty persons. On the 25th we invited the Christians and inquirers to a feast, which they much enjoyed, and afterwards we had an open-air meeting in the little garden in front of our house. Mr. Ho, the native Evangelist, lives at the Gospel-hall, and keeps the shop open all day. I go myself every afternoon for a few hours and generally get attentive hearers. I hope for much from that little place if it is well prayed over and faithfully worked. On the 18th ult. went to Peh-koh Shan, 80 *li* south, to see the Christians and inquirers. There are several hopeful inquirers there and elsewhere, but most of them are very illiterate. My wife's meeting for Christian women on Thursdays has been falling off during the hot weather. Last Thursday it revived again, and eleven women—Christians and others interested—came. Some of our people occasionally grieve us by their backslidings, and some even have given evidence that they never were of us, and have not the love of God in their hearts. Another brother here would enable us to do more aggressive work, and I believe the church would prosper as a consequence, but one is increasingly convinced that what we want is not so much more work, books, services, etc., as the power of the Holy Spirit, and this, I presume, would apply to most mission stations. Hwang Keh-chung is now very ill. His disease has been taking rapid strides lately. A few days ago we thought he was passing away, but he holds on in much suffering."

Mr. HUNT writes from Fan-che'ng on July 1st:—"Yesterday and the day before there has been some excitement among the people of this city, owing to the rise of the Han river above its proper level, caused by the heavy rains of this season. The fields are like lakes, many of the streets and houses are submerged, and boats are floating past the shops, where but three days ago little children were playing. Our own house is a good walk from the river-side, but the water is over a foot deep behind our back door. We have allowed a few people to take refuge in a shed in the yard, which, being some feet higher than their cottages, is free from water.

"In our house now there are also lodging two more opium-smokers, a tailor and a shoemaker, whom I am curing chiefly with native drugs."

Writing on August 16th, Mr. Hunt says:—"The weather has been very hot with us, the thermometer in our rooms rising to 103°. I have taken in some more opium-smokers, but only one out of three has broken off the bad habit, and as the weather is hot, I am not receiving any more at present. There is one boy, aged 15, in the house, who broke his leg two years ago, and it was never properly set. His father is dead, and his mother forsook him long ago, so I pity him, and, all being well, shall keep him till he recovers. Several persons here—and among them I should especially mention a blind man—well understand the plan of salvation, and need only the Spirit of God to ensure the second birth. On the 29th ult., Mr. Prothero arrived with Lao-iang, the converted soldier, from Gan-k'ing. We are very glad of the company, and of the hearty help which they afford in the work. Lao-iang preaches very earnestly half a day at a time however hot the weather may be, and in this he sets a good example both to foreigners and natives. At present we have three native Christians witnessing for Jesus. Mrs. Hunt and I feeling to need a change, and having business in Lao-ho-k'eo, asked Mr. Prothero to take charge here for a time, and left by boat on the 29th ult. We were five days on the way up, and the change did us good. For myself I can say my health was never better, and Mrs. Hunt is very well considering the heat. She hopes to get a school soon. We are praying, therefore, that the Lord will open the way for us to settle in Lao-ho-k'eo and serve Him there in peace."

Mr. COOPER sends us an account of a missionary tour of three months' duration with Mr. Pearse. He writes:—

"*June 26th.*—In looking back over the last three months I see *so* much to praise GOD for. He supplied our needs in a most unexpected manner, when but for His timely aid we should have been without money to complete our journey. May the remembrance of these and other mercies lead to more gratitude and entire consecration to His service. I desire here to raise my 'Ebenezer' as a witness to GOD'S faithfulness, and to go forward with more faith in the glorious promise '*Jehovah-Jireh*.'"

Mr. GEO. CLARKE, of Ta-li Fu, Yun-nan, writes on the 24th of June:—"It is just one year ago since we arrived in this city in an empty house. The Lord has helped us very much. We do hope that during our second year we may have to report that some souls have been saved. Thank the Lord many have heard the Gospel for the first time, and several thousands of Gospel books I have printed in my spare time, and most of them I have given away. I find that I have printed 6,600 books under twelve different titles, comprising 48,700 leaves and 3,000 maps. The paper for these and some in stock has been purchased by the one-tenth of our receipts, and added to this some money from young friends. We pray that some of these books may be used of the Lord."

Writing on July 1st, Mr. Clarke says:—"We have had a visit from brother Eason for a few days; he is the first foreigner with whom we have been able to have fellowship for eighteen months; so you may imagine we enjoyed it. We had much talk over the work in this province, and after prayer for guidance we have decided to change stations. The capital presents a more important sphere than this, and Mr. Eason feels that this station will suit him better than the capital. In all our deliberations and movements we want to help the work of the Lord. If God has prospered our plan, brother Andrew is on his way now, and we may expect to see him in ten days. As soon after his arrival as possible we shall leave for Yun-nan Fu. Then Mr. Eason will start for Hankow, doing work by the way; and by the time Mrs. Eason arrives, it will be nearly two years since my wife saw a foreign sister. We need your prayers for our new sphere. May the Lord give us many souls, and soon send some of 'the seventy.' Thank the Lord, we are both in good health."

Mr. PARKER writes from Ts'in-chau, KAN-SUH Province, on July 10th:—"The work here is in an interesting state. About twenty are having systematic instruction, of whom several, I think, show marks of the Spirit's working. Four of them may be baptized after a time, others have asked for baptism, but I do not see enough in them to make me decide. The Word of God is loved and studied by a few. Chang, the cobbler, has found an answer to his difficulties in Matthew's Gospel. He reads, marks, and digests the words of the Lord Jesus. I showed him that an idolatrous collar should be removed from his boy's neck. His parents, he said, were unwilling. I quoted what we had read the previous Lord's Day, 'He that loves father or mother more than Me is not worthy to be My disciple.' He appeared on the following Sunday very unhappy, and told me he had taken it off, but his wife had quarrelled and put it on again, and he turned up the passage, 'If he refuse to hear the church let him be unto you as an outsider.' Soon after it was proposed to him by a relative to become a Customs officer. He consulted me and I made many objections. Last Lord's Day morning, however, we read that 'Customs officers and harlots go into the kingdom before you.' He afterwards said, 'This association of Customs officers with harlots by our Lord has decided me not to go.'

"On Sunday morning I have a Bible-class for the two converts and the inquirers. On Sunday afternoon there is a Gospel service, with an average attendance of about thirty besides the household. On week-days the inquirers come in their leisure for private systematic instruction. Most of them have been introduced by the two baptized here last year. What with teaching them and receiving guests, I can scarcely do anything else from morning till night." Mr. Parker gives instances of the interest aroused, and some cases of real conviction. One old lady doctor, who had bought her coffin, preparatory to death, was led to trust in Jesus through Miss WILSON'S influence.

"The Scripture sales in Ts'in-chau are going to exceed any town in the province as yet visited, except the capital. I have sold between 400 and 500 Gospels in half the city, and still have the busiest half to do.

"Willingness to buy Scriptures and listen to the Gospel increases rather than diminishes, which I believe is often the case in stations. I have employed an old man to visit the stations near Ts'in-chau, giving him the proceeds of his sales for his salary.

"Miss Jones (writes Mr. Parker) is about to accompany my wife and child as far as Choh-ni-sï to combine a change with an attempt to reach the Thibetan women in that town. They will spend about a month there probably."

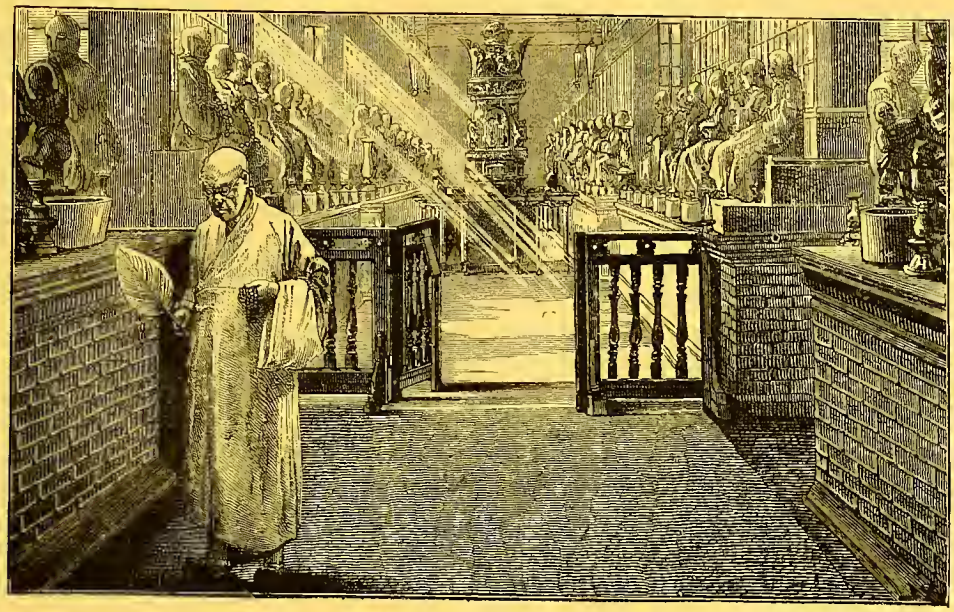
Mr. Parker will do what he can among the men. This is probably the first attempt to reach Thibetan women with the Gospel message on Chinese territory.

Mr. SAMBROOK writes on July 10th, from the same station in KAN-SUH:—"I arrived here three weeks ago to-day. As Mr. Parker desires to take his wife and Miss Jones to a city on the borders of Thibet, he asked me to remain here for two months. I felt I would like to get on with my work (colportage), but perhaps it is best to remain here during the hottest season of the year, and I can employ the time in study of the language while carrying on the work here.

"We have been speaking and praying together about the regions which lie to the west and north-west of this province. Till I can hear from you I will do what I can in KAN-SUH."

Mr. RILEY writes on 7th September from Ch'ung-k'ing:—"Many have prayed for a blessing on the work in Ch'ung-k'ing. The Lord has heard and is graciously working in our midst. By His mighty power dead souls are being quickened into life. Hearts that were cold and joyless are being softened and warmed and made glad with a sense of God's forgiving love. Hallelujah! We have often felt here how difficult it is to make a blind sinner see the Saviour; but what is impossible with feeble men is not so with our God. He has commenced a work in our midst, and we are anxiously watching its progress, prayerfully wondering to what it may grow. Last Saturday evening we had the joy of baptizing four converts. Two of them are adults, the others are scholars in our school. One of them is the son of Mr. Hwang, the first convert baptized here. The other is his cousin, whom I adopted some time ago. His father is dead, and his mother (an opium-smoker) seems to take very little interest in him. Of the adults, one is our servant, the other the brother of Mr. S. Clarke's Christian servant. We expect soon to have the joy of baptizing others, including some women. O magnify the Lord with me, and let us exalt His name together! The Lord is doing great things for us, whereof we are glad. Ours is a glorious work. How strange that so many of our brothers and sisters at home are not more eager to avail themselves of the opportunities God gives them of coming out to share in it."

China's Millions.



TEMPLE OF THE FIVE HUNDRED GODS, CANTON.

An Appeal for Missionaries.

WE, the undersigned members of the China Inland Mission, having had the privilege of personally labouring in many provinces of this needy land, and having seen with our own eyes something of its extent, and of the great spiritual needs of the untold millions of its inhabitants, feel pressed in spirit to make a united appeal to the Churches of the living GOD in Great Britain and Ireland for earnest, persevering prayer for more labourers.

We saw with thankfulness a few years ago the generous sympathy called forth by a knowledge of the terrible famine of the bread which perisheth in the northern provinces, and some of us personally took part in distributing the practical fruits of this sympathy among the needy and dying. Many lives were saved, many hungry ones were fed, many naked ones were clad, needy and destitute children were taken in and cared for, some of whom are still under Christian instruction.

A more widespread and awful famine of the bread of life now exists to-day in every province in China. Souls on every hand are perishing for lack of knowledge; more than a thousand every hour are passing away into death and darkness. We, and many others, have been sent by GOD and by the Churches to minister the bread of life to these perishing ones; but our number collectively is utterly inadequate to the crying needs around us. Provinces in China compare in area with kingdoms in Europe, and average between ten and twenty millions in population. One province has no missionary; one has only one, an unmarried missionary; in each of two other provinces there is only one missionary and his wife resident; and none are sufficiently supplied with labourers. Can we leave matters thus without incurring the sin of bloodguiltiness?

We plead, then, with the Churches of GOD at home collectively, and with our brothers and sisters in Christ individually—

I. To unite with us in fervent, effectual prayer that the Lord of the harvest may thrust forth more labourers into His harvest in connection with every Protestant missionary society on both sides of the Atlantic.

II. A careful survey of the spiritual work to which we ourselves are called as members of the China Inland Mission has led us to feel the importance of immediate and large reinforcements; and many of us are daily pleading with GOD in agreed prayer for forty-two additional men and twenty-eight additional women, called and sent out by GOD to assist us in carrying on and extending the work already committed to our charge. We ask our brothers and sisters in Christ at home to join us in praying the Lord of the harvest to thrust out this "other seventy also." We are not anxious as to the means for sending them forth or sustaining them. *He* has told us to look to the birds and flowers, and to take no thought for these things, but to seek first the kingdom of GOD and His righteousness, and all these things shall be added unto us. But we *are* concerned that only men and women called of GOD, fully consecrated to Him, and counting everything precious as "dross and dung for the excellency of the knowledge of Christ Jesus our Lord," should come out to join us; and we would add to this appeal a word of caution and encouragement to any who may feel drawn to offer themselves for this blessed work. Of *caution*, urging such to count the cost, to prayerfully wait on GOD, to ask themselves whether they *will* really trust Him for *everything*, whenever He may call them to go. Mere romantic feeling will soon die out in the toilsome labour and constant discomforts and trials of inland work, and will not be worth much when severe illness arises, and perhaps all the money is gone. Faith in the living GOD alone gives joy and rest in such circumstances. But also of *encouragement*, for we ourselves have proved GOD'S faithfulness and the blessedness of dependence on Him. He is supplying, and ever has supplied, all our need; and if not seldom we have fellowship in poverty with Him who for our sakes became poor, shall we not rejoice if the day proves that we have been like the great missionary apostle, "poor, yet making many rich; having nothing, yet possessing all things"? He makes us very happy in His service, and those of us who have children desire nothing better for them, should the LORD tarry, than that they may be called to similar work and to similar joys.

May He, dear Christian friends at home, ever be to you "a living, bright reality," and enable you to fulfil His calling, and live as witnesses unto Him in the power of the Holy Ghost.

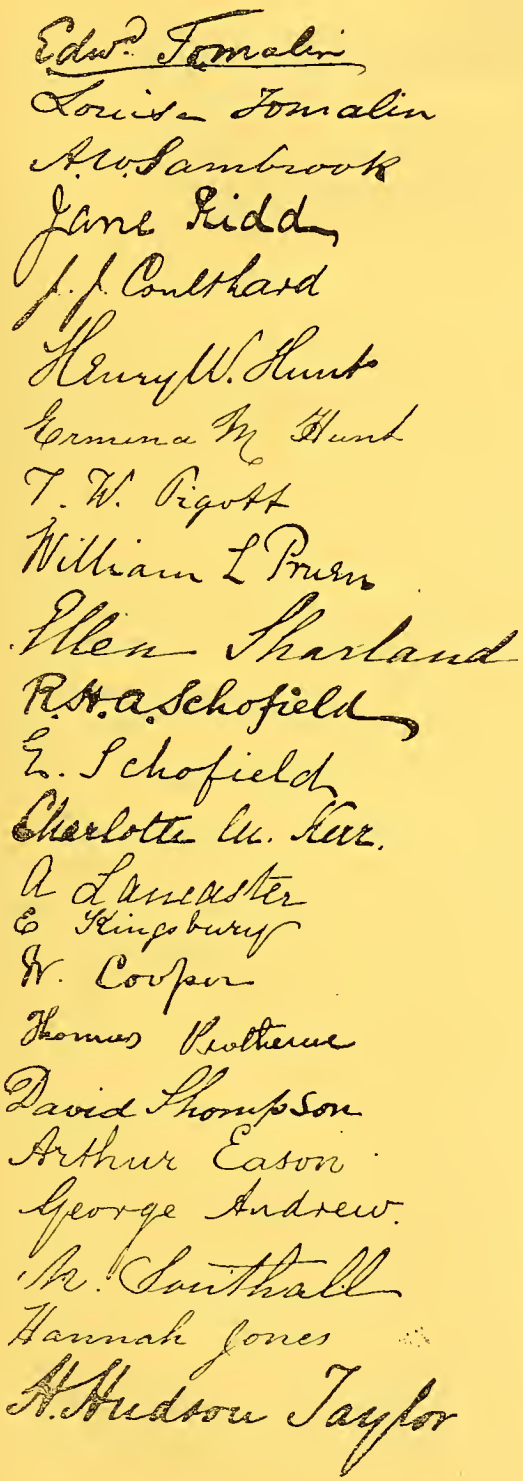
Yours faithfully in His service,

J. Hudson Taylor
J. E. Taylor
George Stott
Grace Stott
John W. Stevenson
James Williamson
Mary Williamson

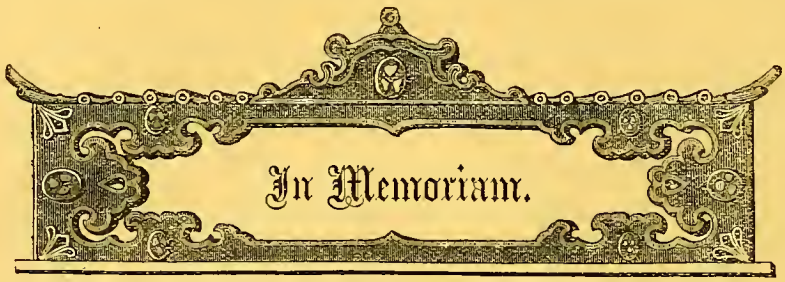
Province.	Station.	Year of arrival in China.
SHAN-TUNG ...	Che-fu	1854
„ ...	„	1866
CHEH-KIANG ...	Wun-chau ...	1866
„ ...	„	1870
BURMAH ...	Bhamô	1866
		1866
		1875

	Province.	Station.	Year of arrival in China.
W. D. Rudland	CHEH-KIANG ...	T'ai-chau... ...	1866
A. W. Rudland	,, ...	,, ...	1876
F. W. Baller	SHAN-TUNG ...	Che-fu	1873
Dr. J. Baller.	,, ...	,, ...	1866
J. McCarthy.			1867
Chas. H. Judd	SHAN-TUNG ...	Che-fu	1868
E. Jane Judd.	,, ...	,, ...	1868
Emmeline Turner.			1872
A. W. Douthwaite	CHEH-KIANG ...	Wun-chau ...	1874
Lily Douthwaite	,, ...	,, ...	1874
Joseph S. Adams	,, ...	Kin-hwa	1875
Eleanor S. Adams	,, ...	,, ...	1877
Henry Soltau	BURMAH ...	Bhamô	1875
Geo. King	SHEN-SI ...	Han-ch'ung ...	1875
George Nicoll	SI-CH'UEN ...	Ch'ung-k'ing ...	1875
M. A. Nicoll	,, ...	,, ...	1879
Geo. W. Clarke.	YUN-NAN ...	Ta-li	1875
S. Fanny Clarke.	,, ...	,, ...	1878
J. F. Broumton.	KWEI-CHAU ...	Kwei-yang ...	1875
Ellen Broumton	,, ...	,, ...	1879
J. F. Easton	SHEN-SI ...	Han-ch'ung ...	1875
C. Easton	,, ...	,, ...	1881

	Province.		Station.		Year of arrival in China.
Elizabeth Wilson	KAN-SUH	...	T'sin-chau	...	1876
Edward Pearse	GAN-HWUY	...	Gan-k'ing	...	1876
Lucy E. Pearse	,,	...	,, ...	...	1875
George Parker	KAN-SUH	...	T'sin-chau	...	1876
Minnie Parker	,,	...	,,	...	1880
Horace A. Randle	CHEH-KIANG	...	Kiu-chau...	...	1876
Ellen Randle.	,,	...	,, ...	...	1878
R. J. Landale	SHAN-SI	...	T'ai-yüen	...	1876
Jessie H. Murray	CHEH-KIANG	...	Shao-hing	...	1876
Kate Hughes	GAN-HWUY	...	Gan-k'ing	...	1876
Celia Horne					1876
A. L. Faupel	GAN-HWUY	...	Gan-k'ing	...	1878
Chas. H. Moore					1878
Grace Moore.					1878
J. Dalziel	KIANG-SU	...	Shanghai	...	1878
M. Dalziel	,,	...	,,	...	1878
Andrew Miller	CHEH-KIANG	...	Ning-po ...	...	1878
Jane Miller	,,	...	,, ...	...	1879
A. E. Doward	HU-NAN	...			1878
J. W. Riley	SI-CH'UEN	...	Ch'ung-k'ing	...	1878
Saml R. Clarke	,,	...	Ch'en-tu ...	...	1878
Frank French.	HU-PEH	...	Wu-ch'ang	...	1878
Fanny Boyd.	CHEH-KIANG	...	Kiu-chau...	...	1878
W. Ellerton	SHAN-TUNG	...	Che-fu ...	...	1879
Alb. Parish	,,	...	,, ...	...	1879



Province.		Station.		Year of arrival in China.
KIANG-SU	...	Chin-kiang	...	1879
,,	...	,,	...	1866
HU-PEH	...	Fan-ch'eng	...	1879
SI-CH'UEN	...	Ch'ung-k'ing	...	1878
HU-PEH	...	Wu-ch'ang	...	1879
HO-NAN	...	Ju-ning ...	...	1879
,,	...	,, ...	...	1878
SHAN-SI	...	T'ai-yüen...	...	1879
SHAN-TUNG	...	Che-fu ...	...	1880
,,	...	,, ...	...	1880
SHAN-SI	...	T'ai-yüen...	...	1880
,,	...	,, ...	...	1880
				1880
SHAN-SI	...	T'ai-yüen...	...	1880
,,	...	,, ...	...	1880
GAN-HWUY	...	Gan-k'ing	...	1881
,,	...	,, ...	...	1881
SI-CH'UEN	...	Ch'en-tu ...	...	1881
YUN-NAN	...	Yun-nan ...	...	1881
,,	...	,, ...	...	1881
GAN-HWUY	...	Gan-k'ing	...	1881
KAN-SUH	...	T'sin-chau	...	1881
SHAN-TUNG	...	Che-fu ...	...	1881



WILLIAM M. MACGREGOR.

IT is with a sorrowful heart that we write the name of William Macgregor in connection with the words "In Memoriam." Only a few short months have passed since we bade our beloved brother farewell as he started for China. He went forth with his heart filled with holy zeal for the glory of God in the salvation of men, and with a deeply cherished desire that, when he had acquired the language, he might be appointed to labour in the province of Kwang-si—a province in the south-west of China with a population of seven millions, but without a resident Protestant missionary. It was a noble ambition to desire to open mission-stations in this province. The undertaking would have been one of peculiar difficulty and danger, but, believing in his special fitness for it, we confidently expected that it would be successfully accomplished by him, and that in due time these pages would tell of noble work nobly done by our brother among the seven millions of Kwang-si. Alas! for human hopes and expectations; instead of an opened province, we have to tell of an opened grave,—the voice which would have told, in tones of tenderness, a Saviour's love has been hushed in death, and William Macgregor sleeps in Jesus.

The earnest labourer is gone, and all that is left to us is a memory, but "The memory of the just is blessed." The truth of the words has an emphatic illustration in the case of our brother, whose memory is blessed as an example of holy living, and of an all-consuming zeal for Christ. His short Christian career affords a remarkable example of the power of the Gospel to sanctify and ennoble a life, and to make that life a stimulus and help to others.

MR. MACGREGOR was born in 1854; converted to God in 1879; arrived in China on April 17th, 1882; died October 30th, 1882.

The Ross-shire Journal gives a long account of Mr. Macgregor, from which we take the following extract:—

"Mr. Macgregor's life, though not eventful—and yet, for his comparative youth, it was not lacking in incident—was one of deep interest. By trade a carpenter, having worked first with his father and afterwards with Mr. Cumming, builder, here, he next proceeded south, and wrought in Edinburgh, Newcastle, and London. In Edinburgh he attended the meetings of the Christadelphians—a sect who deny the divinity of Christ—and caused his friends intense concern by openly avowing his adoption of their views, and contemptuously sneering at the cardinal doctrines of Christianity. From this stage, possessing, as he did, an inquiring and vigorous mind, he came by-and-by to entertain a full belief in the theories of materialism, and, among his companions, affected the supercilious airs of the immature sceptic.

"But changes in thought, and in tone of life, were shortly to take place, which, to those who observed them, were marvellous. Suddenly transfixed by the light and love of the Gospel he once ridiculed, he parted with his infidelity for ever, and with an ardent zeal which well became his warm and frank temperament, his purpose in life underwent complete reversal. Arriving at Dingwall on a visit to his friends four years ago this season, and at that time most boastful of his scepticism, he brought home with him a parcel of infidel literature, with the deliberate and confessed intention of alienating the minds of his old companions—amongst some of whom, at the time, a quiet work of grace had been going on—from their profession of belief in Christianity. With this purpose in view he attacked a former associate, then recently converted, and entertaining serious thoughts of studying for mission work in China, and who, frustrated from his original intention by impaired health, is now well on in his voyage to Australia, there to seek, if life be spared, in a more congenial climate, a sphere of Christian labour. The result of their conversation was that instead of his friend's mind being changed by the arguments in favour of infidelity, Macgregor's reasoning had to give way to the superior arguments of his friend, and they did not part till they were fellow-sharers of the same heart-satisfying hopes and aspirations. Coming boldly out in his new profession, the change in Macgregor's life soon made itself apparent.

"A close student of his Bible, and of a calm, contemplative turn of mind, his previously affectionate disposition rapidly mellowed into a most enviable character of abounding joy and entire self-forgetfulness. Returning to London shortly after, he at once plunged into Christian work with all-consuming enthusiasm, so much so that his fellow-workmen and companions, among whom we have reason to believe he was formerly a general favourite, could not understand the change. One of them, indeed, wrote to friends in the north that Macgregor, in his earnestness, had 'gone out of his mind!' the 'world' can appreciate enthusiasm in every respect but one. The joy of saving souls with him became a passion."

Mr. Macgregor himself, in stating the circumstances of his conversion (when offering for work in China), wrote, "I was converted to God in the month of January, 1879, through the instrumentality of a former companion, now a student in the University of Edinburgh." This was the friend referred to above.

The following letter strikingly shows the state of his mind before and immediately after his conversion :—

"Our beloved departed brother, Mr. Wm. M. Macgregor, and I were brought up in the same Scottish burgh, and attended the same class in the Sabbath School. At that time neither of us knew the Lord. When I next met our dear brother it was in London. I had been converted about four years previously, and having ascertained his address, I went to speak to him of the things concerning his soul's welfare. In our conversation, if he mentioned God, he would add, 'If there be a God.'

"One thing struck me much. He said, 'If I believed that there was a hell I would go and tell every person I met of his danger.' I took out my Testament, and he then took out his 'Tom Paine.' After a little time I left him, and thought his was about the hardest case I had ever met with.

"A few months subsequently I was surprised by his calling on me. He said he came to apologise for the manner in which he had treated me on the occasion of my visiting him. With great joy he told me of his conversion and of the surpassing love of Christ. We then fell on our knees, and he poured out his heart unto God with such fervour, thankfulness, praise, and humility, that I almost felt awed in his presence. I had known Jesus long before he had, but I was humbled and ashamed that I knew so little, in comparison with him, of the sweetness and gladness of the love and presence of Jesus. He had found not only salvation, but also the abiding presence of the Lord Jesus to comfort and sustain him at all times."

FIRST THOUGHTS OF CHINA.

The writer then states that some time afterwards they were together at a meeting in Kilburn Hall, when the needs of China were laid before the Lord's people. On leaving the meeting, Mr. Macgregor spoke of the impression this had made on him, and was cautioned by his friend to be sure that the call was from God. The meeting referred to was one held on Easter Monday, 1879, and the speaker on China was Mr. McCarthy, of the China Inland Mission.

Some months later Mr. Macgregor accepted an invitation to a prayer-meeting held every Saturday afternoon at No. 2, Pyrland Road. To his surprise, he found that the meeting was for prayer for China. His impressions concerning his call to China were deepened; he came again and again to the meetings, and at length offered himself for the work, and was ultimately accepted.

Meantime he laid himself out for usefulness, visited the lodging-houses of Islington and Pentonville, engaged in out-door preaching, and in various other forms of Christian effort.

It may be here mentioned that a few young men who attended the Saturday prayer-meetings, after tea had a meeting for prayer together, and then sallied forth for open-air preaching in Hoxton. Again and again have they had to rejoice over striking cases of clear and decided conversion to God in connection with these services, and over many backsliders reclaimed. In this work Mr. Macgregor was pre-eminently useful, none being listened to with more attention or by a larger number of people.

The Ross-shire Journal, referring to Mr. Macgregor's offer for China, after having obtained the consent of his friends, says :—

"Thus he offered the 'living sacrifice' of himself, and only missionaries and their near relatives can appreciate fully what such a sacrifice involves, but to Macgregor personally it was no sacrifice. His talk henceforth was exclusively of 'China and its millions,' and their conversion to God. Previous to his departure, in March last, for the scene of what we thought was to be a prolonged life of useful service, he came home to Dingwall to bid his friends farewell. The visit will never be forgotten by them. His mind being engrossed with but one object, he visited only those of his friends whom he knew to be in sympathy with active Christian work, and these, we believe, were all impressed with the sanctified and earth-weaned character of his behaviour and conversation. Indeed, some thought at the time that these savoured much of the solemn tranquillity of the last days of 'The Earnest Student,' John Mackintosh."

He was accepted for China on the 31st of January, 1882. After his acceptance we asked two brethren who had been much associated with him in Christian work to put in writing the opinions they had formed concerning him—not that we had the slightest misgiving about his future, but that we might have on record what they had already said verbally. These letters have now a special interest. One was written under date February 2, as follows :—

"DEAR MR. BROOMHALL,—With reference to our conversation to-night *in re* Mr. Macgregor, I have now to put in writing what I then stated verbally. After knowing him for about eighteen months, part of the time engaged with him in Christian work, and having had good opportunities of judging his character, I have formed a very high estimate of his sterling worth as a Christian worker. I have found him to be an earnest and devoted worker, with a strong, simple faith in the power of the Gospel. He is a very devout and humble-minded Christian, willing to learn, and earnestly desirous of carrying out the Divine will. He is a man of considerable force of character. and strong, sound common sense, and might be relied upon to act in any circumstances in which he might be placed with prudence and discretion.

"I also think that he is of a plodding and persevering disposition, and would certainly not fail for lack of application. I think he has made fair progress in Greek, considering the time he has devoted to it, and I think would master Chinese in the average time. The leading feature in his character is, I think, earnestness, and whatever work he might take up would be done thoroughly and conscientiously. He is, I believe, eminently a man of prayer, with a firm, unwavering faith in its power and efficacy. He is firmly persuaded that he is called to missionary work, having made it a matter of much and earnest prayer. He will, in my opinion, by God's blessing, make a useful and successful worker for Christ in China, or wherever he may be sent.

"Personally, I know few men with whom I would more gladly be associated in Christian fellowship and work than William Macgregor."

The other letter, from one who had lived in the same house with him for nearly a year, was not written till some weeks after Mr. Macgregor had started for China. It is as follows :—

"*April 6th.*

"MY DEAR MR. BROOMHALL,—You asked me to give you in writing my opinion concerning Mr. William Macgregor. I gladly comply with your request, inasmuch as from my intimate acquaintance with his life, both past and present, no one can be better able than myself to bear testimony to his character. I beg to say as follows :—

"MR. MACGREGOR has been known to me for the last nineteen months, during which time, both in public and in private, I have narrowly observed him, and have ever found the closest agreement between his life at home and his conduct abroad. His consistency has been greatly blessed to me. His childlike faith in prayer and his firm reliance upon God are qualities which shine out very conspicuously. Since my conversion no Christian has rendered me such important service as he has done, he having been the means, through his great zeal and faithfulness, of such a spiritual revival in my life, as my conversion alone surpasses or even equals.

"In his opinion concerning himself, his attainments, and his abilities, he has learned the precept of the Scripture :—'Be clothed with humility.' In his opinions concerning others he faithfully carries out the injunction :—'In lowliness of mind let each esteem other better than themselves.'

"Though he prefers to follow rather than lead, he has all the qualifications of a leader; his preference however renders him one who would willingly acquiesce in and faithfully carry out any plans made for him by another (so far as those plans were consistent with Scripture), even should such plans be against his own judgment and the execution of them distasteful to him. He is diligent in the performance of his duties, which are always done in the most obliging manner ; this I have from the testimony of others as well as from personal observation.

"As a candidate for China, I have watched him with great interest, his qualifications for which I have had excellent opportunities for observing—such opportunities, too, as were not open to any other. That the China Inland Mission Council have accepted and sent him forth to the field is to me a matter for devout thanksgiving to God. So far as man can see, his going forth to China will not only never be regretted, but in after years will be a cause for much thanksgiving and rejoicing. It is clear to me that he has had a call from God, who has also fitted him for the work to which he has gone and will most certainly use him while in that work. Without the least hesitation do I say that his going out has had my hearty approval, and as a member of the China Inland Mission I give God praise for the acquisition to our band of one who I believe will be a most earnest and faithful worker; one who will be a comfort, help, and joy to our beloved director ; one who in going to China seeks only the glory of God and the good of his fellow-men ; one who will be willing to work with any other in carrying out the 'Principles and Practice' of the China Inland Mission, and who will, by God's help, endeavour to carry out the same 'Principles and Practice,' himself. That the Lord may keep, bless, and use him for Himself and the good of the poor heathen Chinese is the unceasing prayer of yours very faithfully."

Mr. Macgregor left London on the 1st of March, and arrived in China on the 17th of April. Extracts from his journal, and letters written on the way to China, which we hoped to have given in the present number of CHINA'S MILLIONS, must be held over until another month. They will be read with much interest.

The voyage was to him a happy time ; his letters and journal abound with praise and thanksgiving, and great was his joy when he actually landed in China. It was arranged that he should proceed to Gan-k'ing, and there begin the study of the language. He wrote about this shortly afterward as a "tremendous undertaking." "Knowing what I do now of it," he says, "upon no consideration whatever would I begin the study of it were it not for the object in view, viz., that of telling, in their own tongue, to millions of heathen the wonderful love of God to man. Not for interest or name would I ever attempt it —only for Jesus."

About four months after his arrival in China, and two months before his death, he wrote the following letter :—

"'. . . . With us is the Lord our God to help us and to fight our battles.'—2 Chron. xxxii. 8.

"Gan-k'ing, *August 26th*, 1882.

"DEAR MR. BROOMHALL,—Please pardon my seeming negligence in not writing to you ere now ; but really time seems to fly so fast in China—a week is gone, and one wonders at its close what he has been doing. The principal part of my time being taken up with the study of the language may, to a certain extent, account for this, as, with the exception of our own special services on the Lord's day, there is nothing in the world around us to mark the flight of time. There is no Sabbath-day in China, although I often think *that* is not true, and the better way, it seems to me, is to say we have Sabbath-days in China, but the Chinese do not keep them. This I know, everything seems different to me on the Lord's day ; hill and valley, river and plain—aye, all nature seems on that day to unite in a general song of praise to Him, in whom, and of whom, and by whom are all things, and he alone is silent whose voice ought to lead the anthems of creation. Strange it seems that he who alone was created in the image of his Maker should be the *only* work of His hands in this beautiful world upon which the eye cannot rest with pleasure or the mind dwell without sad thoughts of a dread future. Oh ! what hath sin wrought—what misery, what wretchedness, what sorrow, what darkness !

"I do not know to what extent friends at home realise the awful condition of the heathen, but this I do know, that my ideas at home concerning the state of the Chinese came far short of the reality. It is often said by some at home that missionaries, when pleading for the heathen, in their warmth and zeal often exaggerate the condition of the people. Such a thing may or may not have occurred, I cannot say, but I do not think they were missionaries to China. Looking at things as I do, and feeling as I do, it seems to me that *that* man must be possessed of a most ingenious and imaginative mind who could exaggerate the horrors of 'idolatry,' or the degraded state into which it has brought this mighty nation.

ENTRANCE TO THE TEMPLE OF THE MOON.

Ah, it is impossible to overstate the blessedness of the people whose God is the LORD.

"'Happy beyond description he
Who knows the Saviour died for *me*.'

"It is equally true that it is impossible to describe the wretchedness of the people whose gods are wood and clay. I have felt during the last fortnight as if I had been living hard by the gates of hell; as soon as I awake in the morning my ears are assailed with the noise of fireworks being let off, the beating of gongs is heard on every side, while cymbals and other like instruments add to the general din. Upon rising and looking out of my windows, the first things my eyes rest upon are the three-cornered paper flags flying from almost every house and shop in the city; these flags are all written over with prayers or the names of the gods. Opening my windows to admit the air, I am almost sickened with the heavy smell of burning incense. I go out, and lo! the idols are set on every hand; opposite the temple of the God of Rain a great crowd is gathered, and chairs are constantly arriving and departing with mandarins who have come to pray for rain. A fast has been proclaimed, and only certain kinds of food can be had. All this has been going on during the last fortnight, and will go on, I suppose, increasing in earnestness, until rain comes to refresh the dry and thirsty ground. Now, can one help feeling horrified at all this?

"We, too, are praying unto Him who is the only Hearer and Answerer of prayer, who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. As an evidence of the need of rain in this place, I may say that rice has almost doubled in price since last week; however, from the appearance of the sky to-night I think we shall have rain before morning—I hope so.

"And now with regard to myself. I know you will be glad to learn that the Lord continues to help and bless me, and (I trust) to make me a blessing. The summer has been, and still is, a trying one: four times I have been off study for more than a week, and on several occasions for a day or two; this has been very trying to me, as I am anxious to get on with the language. Oh! the devil has been making desperate efforts to hinder me—aye, and to discourage me; but—Oh, bless the Lord!—all his efforts have been in vain, for I never was happier than I am just now, never realised the presence of the Lord Jesus more fully than I do now. Glory to His dear Name! I mean to live but to please Him. May God help me to do so more and more, for Jesus' sake.

"You will be glad to hear that after quite two years of prayer (I might say, more) the Lord is going to give me the desire of my heart, and send me to Kwang-si, to carry the light of the Gospel to that, at present, dark province. I used to pray specially for this province before offering myself for work in China, and afterwards I changed the 'Lord, send *some one* to Kwang-si,' to 'Lord, send *me* to Kwang-si.' This the Lord has now assured me He is going to do, thus answering both prayers. I really cannot tell you with what joy I look forward to the time when I shall be able to go. Since coming to China I have been told what kind of reception I may expect to get in Kwang-si, and have also learned that there are several reasons which, humanly speaking, make the opening of work in that province both difficult and dangerous. This may be so; but, Mr. Broomhall, I do believe the Lord is going to astonish His servants by the way in which He will open Kwang-si.

"Continue to pray for me, asking the Lord to prepare me for all He is preparing for me; also please ask the Lord to prepare the hearts of the people to receive His Word. In this way, if God's people at home, whose hearts have been touched with sympathy for these perishing souls, were to unite in sincere, fervent, and persevering prayer, a great work might be done in Kwang-si before the missionary's voice is heard there. You can easily understand, after this, how I felt on reading the account of the annual meeting; and Mr. Taylor has since informed me that much interest has been raised in behalf of Kwang-si, and I trust this will be followed by earnest, believing prayer.

"Of course, by this time you are aware of the change in our arrangements for going westward, as Mr. Cameron will doubtless be with you ere you get this. According to present plans, Mr. Trench is to escort the party as far as Ch'ung-k'ing. When a start may be made I do not know, but probably in October."

Before October came, Mr. Cooper, who was to have been one of the party, was taken seriously ill with typhoid fever. During his illness Mr. Macgregor attended him with much care and kindness.

ILLNESS.

Mr. Cooper began to improve, but Mr. Macgregor complained of not feeling well. Just at this time Dr. Edwards and Dr. Wilson arrived at Gan-k'ing, and a few days later it became apparent to them that our brother had all the symptoms of small-pox. Upon this being communicated to him, his first words were, "I want patiently to endure the will of the Lord." Precautionary arrangements were made, and Mr. Cooper was removed to the Mission premises at the *North* Gate. The attack proved to be one of great severity. United prayer for his recovery was offered several times a day, and all that skill and kindness could do were done by Dr. Wilson, who attended him day and night during his illness, but all in vain. Just before the end came, Dr. Wilson asked him if he knew him; he made a sign in the negative. "The doctor," says Mr. Protheroe, in a letter to Mr. Macgregor's brother, "then asked him if he knew Jesus; he responded by lifting his right hand and pointing to the skies. This was the last sign he gave us."

"That he was going seemed to be deeply impressed upon his own mind. Dr. Wilson tried to encourage hope in him, but he still thought he was 'going home.' And such was the truth. About one o'clock on Monday morning Dr. Wilson called us, and we were soon by his side just to see him, apparently without a struggle, depart to be with Christ, which is far better. Thus did your dear brother change mortality for life. The time in England would be about a quarter to six on Sunday, October 29th, 1882.

"I find it impossible to tell you how he was beloved by us. We all loved him. He was indeed to us a beloved brother in the Lord, a dear Christian friend. His life was the embodiment of one phrase—that is, *living for Jesus*." . . .

Dr. Wilson, in a letter written while he was attending Mr. Macgregor, says: "Last night I was reading over my choice collection of poems, hymns, texts, etc., the valued reminder of so many at home. I have read many to him, and rejoice to find he is one who enjoys 'Ministry of Song,' and other of Miss Havergal's writings. His is a beautifully chastened, quiet Christian spirit, which is the more interesting to me since he told me that before his conversion he was an avowed infidel (or rather Deist). . . .

"If he should be taken, and his missionary career thus be cut off before fairly begun, I feel how appropriate are these lines—I don't know whose they are, but came across them in reading 'Stephen Grellett'—

"'No service in itself is small,
None great, though earth it fill;
But that is small, which seeks its own,
And great which seeks God's will.'"

How touching is the glimpse of the little mission band which the following extract gives:—

"*Sunday, October 7th.*—We arrived at Gan-k'ing and were met by Macgregor.

"*Sunday, October 14th.*—Macgregor commencing small-pox; from 14th to 29th, he and I living alone at one end of the house, and Edwards and Protheroe at the other, and all keeping clear of our friends at the North Gate [about a mile and a half distant], sending reports twice a day of Macgregor, and receiving reports of Cooper.". . . . On the 30th he passed away.

"Regarding it, if we may use the expression, from a human point of view, he seemed past all chance of recovery four days before the end; but earnest prayer was constantly going up for him, and we clung to the assurance, 'With God all things are possible.' We dreaded most the effect of such sad news to brother Cooper in his low state of health, but he was enabled to rejoice so much in his friend's gain as not to think of his own loss—for they were great friends, and had hoped to work together in Kwang-si."

After the long-continued strain Dr. Wilson himself broke down, and for three days caused concern to his brethren, who feared that he might have contracted the disease. Happily this was not so, and he was soon quite well.

Miss Southall writes:—"You will doubtless already have heard of the sorrow we have passed through in the removal of our beloved brother, Mr. Macgregor: few, indeed, have I met with who seemed more meet for an inheritance above; his whole soul was on fire with love to our Savour, and in his measure I believe it was truly his meat and drink to do His will. We all felt him to be a brother beloved in Christ, and in the power of his godly life he still lives among us."

Another of the Mission party, Miss Hughes, also writing from Gan-k'ing, says how much he was beloved by them all, and what a severe blow his removal is. She says: "The last time he spoke to us the text he took was, 'But we will give ourselves continually to prayer, and to the ministry of the Word' (Acts vi. 4.) He spoke of doing whatever we did with a whole heart, and giving our undivided attention to *the* work the Lord placed before us, not allowing ourselves to be turned aside for anything. It seems so mysterious to us that the Lord should so lay Kwang-si on his heart, and prepare such a devoted messenger, and then call him away."

As we think of the solemn joy with which our brother Macgregor went forth to China; of his manly courage, combined with so much gentleness; of his earnest zeal and great prudence, his tact and kindness, his remarkable power to gain the respect and confidence of those with whom he had to do, we feel that he possessed in no common measure the qualifications for the difficult work of missionary labour in the unevangelised province of Kwang-si. Upon this his heart was set, and his removal does seem a mysterious providence. We cannot explain it; China can ill spare such a man, but in our sorrow we comfort ourselves with the remembrance that the Lord reigns. He can make the removal of our brother a voice to every member of the Mission, calling to renewed consecration to the one work of saving souls from death. He can inspire them with fresh determination to redeem the time and to work while it is day. He can enable each one, with a deeper earnestness than ever, to say, in the words which were our departed brother's last text—"We will give ourselves continually to prayer, and to the ministry of the Word," and great and blessed results may follow. He can further use our brother's removal to fix the attention of many a young man on the needs of China, and especially of the province to which he had so much desired to go. Many may be baptized for the dead, and desire to take up the work from which he has been called. From such we shall be glad to hear.

To all, whether at home or in the foreign field, the early removal of our brother speaks with a solemn voice—"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT."

B. B.

First Experiences in China.

BY DR. WILLIAM WILSON.

From a Letter to a Friend.

WEST GATE, Gan-k'ing, *October 16th.*—I told you in my last that on our arrival here we found Mr. Cooper very low from typhoid fever. He is slowly improving, and is, I think, now out of danger; but still our hands are full, as our other companion here, Mr. Macgregor, is now ill, with a temperature this morning of 105°. I hope it is not more than a temporary fever from overtaxing his energies in caring for Mr. Cooper. They are both very true and pleasant men, and we could not have more agreeable companions. I hope they may soon be well; but Cooper I think must be sent away for a few weeks to recruit.

Now a little as to Gan-k'ing. Like all Chinese cities, it has a high and broad wall running all round it. This wall has four gates. Dr. Edwards and I went for a walk on the wall as far as the other house. In this way we got a very good view of the city and the surrounding country. There are two main streets which cross the city and open out by the four gates through the city walls. These streets are very narrow and uneven. No carts are used; the only vehicle is a wheel-barrow. Some of the shops in these main streets are very good, and being completely open to the street, a great deal may be seen in a single walk. Our present abode is a useful sort of house. It was built by the Mission, and so is not quite a Chinese house. It is, as you may imagine, very inexpensively fitted

up ; but when I have my books, etc., about me, and one or two texts and family photographs put about, it will seem as homely and snug as any of my numerous temporary homes.

The house is facing the city wall, which is just opposite my bedroom window, about twenty feet off. This gives me rather a feeling of being hemmed in, and makes one wish for a good long walk in the open country. Dr. Edwards and I had a walk the other day outside the walls. In the distance, about five miles off, there are some mountains, which it is most refreshing to see, as the country immediately round the city is rather level and monotonous. All around we find mounds, which are graves ; the coffin being placed on the ground and covered over with earth. In some cases they just leave the coffin absolutely uncovered on the ground ; or they are thatched over, or built over and roofed in, and look like large dog-kennels scattered about unceremoniously. We saw one hundred of these in our one walk.

We have engaged a teacher, and are steadily working away at the language.

October 18th.—I have just been whipping up an egg and making a mould of corn-flour, so you see that our duties and avocations do not lie all in one direction here. The reasons for such preparations are, I am sorry to say, that suspicions which I entertained from the first have been too truly founded, and Mr. Macgregor is now lying in the next room, ill with small-pox.

We have done what we could to isolate him, and have stripped the adjoining room bare of everything that could retain infection. I am going to live in this room and take charge of Mr. Macgregor, and very glad I am thus to be able to help him in his time of trouble.

We had also to decide what to do with our other patient—Mr. Cooper. As he was past the worst stage, we decided that the least danger would be to have him carried over to the North Gate house. We got one of our bedsteads, which are simply bamboo frames on very short legs, turned it upside down, put some bedding in, and placed him in it ; then covered him up well, and slung the whole affair on a long bamboo pole, over which was spread a sheet in tent form, and had the whole carried on the shoulders of two Chinamen. He has not suffered from his peculiar journey.

Last Sunday afternoon while I was at the other house, a military mandarin called for me to see his child, who had something the matter with its eye. He mentioned that he was reading straight through the New Testament, and referred to several parables in a way that showed he was reading with care.

Encouraging Tidings from Shao-hing.

By Mr. Meadows.

The following letter, showing something of the efforts and trials of the native Christians, will, we trust, bespeak prayer for them :—

On our recent visit to the out-stations we had the joy of examining twenty candidates for baptism, thirteen of whom we received and baptized.

Three of these are the fruits of the Sin-ch'ang church : this little church opened an out-station two or three years ago at a market-town eight miles from the city, undertaking to provide the rent, furniture, etc., themselves, if the Mission would find a preacher. We could not promise them one, and I advised that those brethren at Sin-ch'ang and Shing Hien who could preach a little should go to the place in turns. They said they would do so, but that if there was no man to take care of the place the roughs, of whom there are many in the town, would destroy or take away everything in the chapel. So we arranged to have a chapel-keeper, and chose a good, consistent Christian man, who could explain the Gospel to the people, and the Mission was to give two dollars a month towards his support, they providing the rest.

Well, they had not promised to give anything definite to this man, and they left him to live on the two dollars a month so far as they were concerned for two years. But last year they gave a dollar a month towards his living, and I think the Lord showed His approval of this, for all three of the candidates decided to cast in their lot with the despised followers of Jesus in the first month of the present year. All three were strangers to each other, but are now brethren, beloved of the Lord, I trust. Two of them are very poor and very simple, but their testimony as given at their examination was very clear, and manifestly proved that the Spirit of God had been working in their hearts.

The brethren at Sin-ch'ang are much cheered by this fruit of their labours, especially so is an old tailor, who is pretty well off, and has helped much to sustain the preaching in the market-town for so long. I feared they would have given up the place long ago.

The chapel-keeper, who is really the preacher there, has several times been dragged out of the Gospel-hall by the roughs, and handled by them in anything but a gentle manner. Last year the mob threatened to pull down the house over his head, but "the Lord reigneth," and the fear of consequences came upon them, a few of the more sensible people advising to "let this man alone."

Two months ago, the leader of this very mob, with ten or twelve others, rushed into the Sin-ch'ang chapel and brutally attacked the helper there, dragging him into the street, and maltreating him severely. It was nine o'clock at night, and had not his energetic little wife, who was a scholar in Dr. Lord's school some years ago, run out into the street shouting for help, they would in all probability have murdered our brother and put him away out of the city, a practice for which Sin-ch'ang roughs are notorious. They turned everything upside down, stole five gold rings, valued at sixteen dollars, which had been wedding presents years ago, and which form part of the wealth of Chinese households. The wife's cries brought out two mandarins, and the mob seeing these gentlemen, quickly dispersed, the leaders running away. A man with a literary degree was the chief instigator of this attack, and you know what an influence such men have in inland and out-of-the-way districts.

At Yih-kô-cün the work is still very encouraging, and is extending : we examined fourteen candidates here, twelve men and two women. We received and baptized the women and five of the men. One of the women had been beaten several times by her husband before her baptism for coming to the services, but she "was determined to be one of us this time," she said. We had deferred her case last visit because of the opposition of her husband, thinking it would pass over, but not so, for on returning to her home after her baptism she and her little boy were expelled from the house by her enraged husband. She now picks up a living by selling tape, thread, needles, etc., and by washing.

The other woman and her husband, who is interested

in the Gospel but dares not come out boldly on the Lord's side at present, have been compelled to remove into the city of Shing Hien, and stay at a friend's house for a time until the storm raised on hearing of her baptism shall have blown over. The excitement and hubbub in this sister's family and clan are great, owing to the husband being one of the better class.

The remaining three of the thirteen baptized were received into the church at Mô-kô, one of them being a boxer, an athlete, and a gambler.

The Story of Mr. Chang.

(Senior Helper at Kin-hwa).

By Mr. J. S. Adams.

I HAVE asked Mr. Chang to give me a sketch of his eventful career, and he sits before me with his merry brown eyes full of pleasure, and a broad smile spreads over his face, for he delights in a long chat about God's dealings with him. His introduction to such discourses always is, "It was God's grace."

Chang's family originally came from Kwei-yang in the Kwei-chau province; but some fifty years ago, he found himself in Hangchau, the capital of the province of Cheh-kiang. After a variety of adventures, at eight years of age he was said to be an exceedingly troublesome boy, even in a land where the boys and girls are all more or less undisciplined. At school, he tore up his books, defied his teacher, stole his bamboo (the birch rod of a Chinese schoolmaster), and went home declaring he would never be a scholar.

A situation was found for him, after a few years of idleness in the streets, and he entered the employ of an official in a low capacity; but not as a "ya-men runner." This mandarin was pleased with his servant, and Chang followed him to Pekin, to Shen-si, Shan-si, Ho-nan, etc., therefore he prides himself upon having seen the world, a fact which duly impresses the simple country folk in these parts. Though in these travels he learned much, he heard nothing of Christ, for light had not yet arisen upon China.

Upon his return he was sent to Wun-chau. In those days pirates swarmed in the Wun-chau Bay, and even in the city itself. The captain of a lorcha, a kind of coasting craft, of Chinese build but foreign rig, was chased by these pirates into the river, and although safe there, he could not escape. He, therefore, applied to the officials for help, which they were either unable or unwilling to afford. The captain decided to travel overland to Ningpo for assistance. Chang and three others were ordered to escort him. On this journey (referred to in part in China's Millions for May, 1878, page 66), Chang heard for the first time that there was one true God, and that He had sent His Son into the world to save sinners. The captain was able to speak Chinese, and as he himself believed, "Of course," said Chang, "he talked about what was in his heart!"

It made some impression, and Chang began to reform. He abstained from meat, as the killing of animals inflicts pain; but on the other hand, his rogueries at the ya-men increased, as he had taken a wife, and she augmented his expenses considerably. "God," said he, "rebuked me for my wickedness by taking away my first-born."

His heart was very bitter, and, therefore, when another son appeared, he left the ya-men, saying, "I won't let a child of mine grow up in such a place; if I do so, Heaven will take this one also." He became more earnest in doing good works to obtain merit. Coming to Kin-hwa, he cultivated a garden, and as a little private business told fortunes!

Then came the Rebellion; and amid its scenes of horror, God was preparing the heart of this man for Himself. Obliged to flee from the city, he opened a little shop in a place far away, at the foot of a range of mountains. His wife and son were hid in the woods, he saw them occasionally, and by night. His mother, fifty years of age, stayed with him in the village, saying, "I know Buddha will protect me." But even to this retreat, the rebels came. All the able-bodied men were made soldiers, the women taken for coolies or worse. The children were left to starve, or, by a cruel tender-mercy of the wicked, slain outright. Poor Chang had been up the hill, to see his wife and supply her with rice, some two or three evenings before the rebels came. Returning by a shorter route, *i.e.*, head over heels over rocks and bushes, he was shaken severely, but was not much hurt; and after extracting a two-inch thorn from his heel, he crept back home. By the time the rebels arrived, his foot had swollen up so much that he could not walk. He saw the next village in flames, heard the shouts and screams of the people, and thought, "What shall I do? Who can save me now?" The unknown God was near, although he knew it not.

The old mother threw herself upon the rice bin, in the darkest corner of their dark little shop, pretending to be very ill, and calling on Buddha to help. But the rebels were then knocking down the idols, burning the temples, and killing the priests.

Chang said, "Why call on Buddha? He can't save himself; a wooden thing, he!" His remarks were interrupted by the entrance of as many rebels as the place would hold.

Chang was knocked down, all his property taken, and he ordered to attend the rebels as a coolie and help to carry what had been his own. The old mother had fainted in real earnest, and the rebels said, "She is an old thing, why be troubled with her?" Chang was pulled into the street; but when they found his foot was so bad he could not stand, these rough visitors used some strong language to him for not being in better condition, and left him after a sound drubbing by way of parting salute.

But he had reason to be thankful. Not only had their lives been spared, but his mother's state had drawn the attention of their persecutors from the fact that she was lying on the rice-bin. Hence while people around were starving, their rice was sufficient for many weeks.

When the rebellion met with reverses in Cheh-kiang, the soldiery in these higher lands began to fear that after all a day of retribution might come. Therefore many came to Chang to know their prospects by fortune-telling. He wisely advised such to desert the cause, and join the Imperialists. Some whose fortunes he told met with death, and in those troubled times, it was not a difficult thing to foretell to such as were determined to fight. However, Chang's reputation was made, and

when the rebellion was extinguished, he returned to Kin-hwa a far richer man than when he left it. He bought a piece of land, built himself a house, and resumed his old occupation of gardener and florist.

He now set his heart upon being rich, and on making a reputation for good works and liberality. A temple stands near our mission premises which he helped to raise; a good road stretches away from the city for five miles, which was made in large part with his money. Indeed he would not allow his son to read books, begrudging that small expenditure, in order to build up his fortune and reputation, and even made the youth sell his vegetables, etc., on the streets.

GOD again spoke to him. Buying some furniture, he received a number of old books with it, among which was a copy of the New Testament circulated by Mr. Goddard of Ning-po in 1853, containing the same doctrine he had heard from the lorcha captain. A time-stained volume it was, old and battered. How little we may know of the influence of tracts and books scattered throughout the country! They will live and speak, should the LORD tarry, after we are gone.

The teaching of this book made him give up all his efforts and desire for wealth and the praise of men. He could only wait for light. He said, "I sat like one watching, longing, for the dawning." Thank GOD for many who are "watching for the dawning" in China! For many who rejoice in the sunshine of the love of GOD! Alas! alas! for the many millions who know of nothing but the darkness, and who will only exchange it for the outer darkness, the wailing and sorrow of eternity!

At this time his son, "Fuh-guen," gave much trouble. Owing to his bad training, being allowed to run about the streets as he pleased, the boy had grown up destitute of those principles which, even as taught by heathens, may keep men from outward sin. But through Fuh-guen the father was to learn a new lesson.

Mr. Douthwaite had at this time been led to open a chapel at Kin-hwa. Fuh-guen was sent by his father to hear the Gospel. It resulted in his conversion, and he is now a preacher himself. Chang had listened with much interest for some time, but the change in his son's life revealed to him the power of the truth. That power he soon experienced more consciously in his own soul, and casting aside all his fears he was led to trust JESUS simply for salvation.

The subsequent history of this man and his family is of too deep interest to be put in a small compass. In a future letter I may narrate it. Meanwhile let us say with old Chang, "Isn't the grace of GOD truly wonderful!"

FROM MR. HUDSON TAYLOR.

(*Extracts from private letters.*)

WE packed up to leave for Tien-tsin by the steamer *Pao-tah;* she came a day late through a storm, and could neither land her passengers nor goods. The next steamer did not arrive till Saturday. We got off in her, lay on the Tien-tsin bar from Sunday to Thursday, and reached port late that night, November 9th. We did some business, and left on Friday. We travelled all night and at 11 p.m. on Saturday entered Tung-chau city. Sunday was a happy and profitable day there, and on Monday at 3 a.m. we were on our way to Pekin, which we reached at 9 a.m. Mr. Noble, of the American Board, kindly entertained us; after three busy days we closed our visit by a meeting of most of the missionaries, to hear an account of the rise and progress of our work. Dr. Edkins, the first missionary I met in China, was in the chair. I think all were interested.

Leaving Pekin on Thursday morning we reached Pao-ting Fu on Saturday night, too late to enter the city. Next morning Mr. and Miss Pearson gave us a warm welcome. To-morrow we expect to reach Tien-tsin again.

November 23rd.—The boatmen stopped for the night, and to-day we have a contrary tide and strong head-wind, so can make little progress. The ice this morning was quite thick at the sides of the river. I need not say that we do not lack ventilation and fine bracing air. Still, except fingers and noses, we can keep the cold out, and are fairly comfortable. May we ever enjoy the power of being satisfied and thankful, whatever else we lack.

. . . . Oh, how graciously God has ordered it that we are accepted in the Beloved, complete in Him! And how great His best gift—His own beloved Son! His earthly gifts are unspeakably precious, but as we think of them we realize that they are but a token and slight reflection of the higher love that embraces us. "To you who believe *He* is the preciousness."

November 29th.—Once more we are travelling, down the Tien-tsin river towards Che-foo. On Sunday I addressed Chinese Christians from different churches in the afternoon, and in the evening spoke to the English congregation. We are now at Ta-ku, and have just taken a number of Corean passengers on board, and a wonderful store of luggage. There was only nine feet of water on the bar last tide, and we draw eleven feet. This does not promise a speedy journey, unless the wind changes. Well, plenty of patience is seldom out of place in China, is it?

December 1st.—We had the inevitable waiting on the bar, this time twenty-four hours. I have just been on deck looking round, and we are going full speed on a fine, cloudless, star-lit night, so I suppose we may be in Che-foo by 2 p.m. We have just entered on the last month of this year, and how little we know what it may bring forth! Little did I think, that ere its close dear Macgregor would have gone home—one of our ripest Christians and most promising young missionaries taken first! Truly, God's ways are not as our ways, nor His thoughts as our thoughts.

Shanghai, Wednesday, December 13th.—Reached here on Saturday a few hours before our friends the Misses Kemp, Groom, and Stroud arrived, and we all leave to-night for a visit to Gan-k'ing.

DEPARTURES FOR CHINA.

BEFORE these pages reach the hands of our readers Miss Caroline Sarah Goodman, Miss Lydia Cox Williams, Miss Selina and Miss Matilda Carpenter, will (D.V.) have left for China by the P. and O. steamer leaving Gravesend on Wednesday, January 31st. They have been commended to God for their voyage and work at the Home of Industry (Miss Macpherson's) Meeting of Christian Brethren, Tottenham; Clapton Hall; the Conference Hall, Eccleston Street; the Talbot Road Tabernacle (Rev. F. White's); and at other meetings. We ask for continued prayer on their behalf.

CHINA'S MILLIONS.

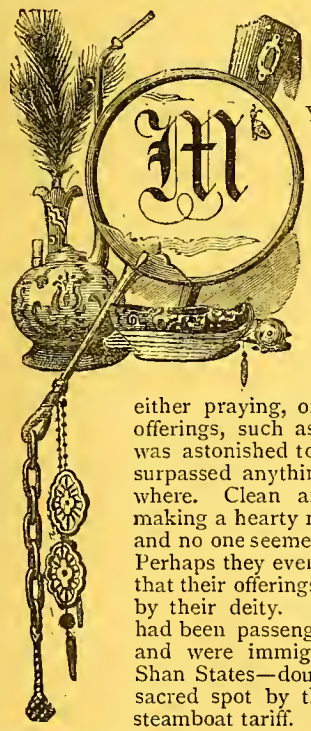
CHINESE LADIES TAKING AN AIRING.

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

BY MR. JAMES CAMERON.

(*Continued from page* 5.)



MY LAST LETTER brought my journey down to Rangoon. While there, I visited the famous pagoda, of which I had heard much during my journey from Bhamô by the Irawaddy. It well deserves its celebrity. It is said to be the largest and finest in the land of the thousand pagodas. Around it were crowds of devotees, either praying, or presenting their several offerings, such as rice, fruits, etc., etc. I was astonished to see such profusion; it far surpassed anything I had ever seen elsewhere. Clean and unclean birds I saw making a hearty repast from these offerings, and no one seemed to take any heed thereto. Perhaps they even rejoiced thereat, thinking that their offerings were in that way accepted by their deity. Many of the worshippers had been passengers with me from Bhamô, and were immigrants from the northern Shan States—doubtless tempted to visit this sacred spot by the great reduction in the steamboat tariff. It is said that the Indian Government have entered into agreement with the Steamboat Company to carry immigrants at greatly reduced rates, the idea being to induce them by kindness, help, and promise of grants of land, to settle in the unoccupied districts of Lower Burmah. I heard they were pretty successful, for many became permanent settlers; and I judge they will be good subjects, as the Shans are more industrious and peaceable than the Burmese.

From Rangoon I took steamer to Singapore, and as we touched at Penang and Malacca, I was able to have a run on shore. It was very enjoyable. The scenery was good, and I had a pass also into some of the bazaars or markets, and found their fruit plentiful and very good.

IN SINGAPORE

I made a long stay, and was glad to be of some help to Mr. Grant and others, in their English work. Having for so long spoken only to the heathen, and that in a strange tongue, this English work was a pleasant change. On Sundays I had also an opportunity of speaking to scores of Chinese prisoners in the Straits Jail. Mr. Grant and other workers visit it regularly on that day, and have good audiences. The prisoners are of various nationalities, and the Chinese among them speak different dialects; so two meetings can be conducted at the extreme ends of one shed without disturbing one another. Under Major Grey's able superintendence, everything to facilitate reform, or advance the moral and spiritual interests of the

prisoners is allowed free course; and further, since his appointment, the Government has derived some revenue towards the heavy expense of the establishment from the increased amount of out, as well as indoor, work done by the prisoners. The general behaviour of the inmates shows marked improvement. The warders find a true friend in this kind-hearted gentleman.

Mr. Grant availed himself of my visit to take a trip to Penang, and spent a month there, helping forward the work of Mr. McDonald, who was then in England. His visit was much blessed to the native Christians and others, who were needing the sympathy and love of a true-hearted pastor, as well as his clear expositions of Scripture.

All terrestrial pleasures have an end, so had my pleasant stay with the kind friends I met on the Island of Singapore. Early on one Monday morning in April, 1878, the *Loudon Castle* was signalled, and having been waiting her arrival to return to China, I knew the end had come. That evening we had a happy farewell meeting, and four new missionaries from the steamer, who were on their way to China to begin work in connection with our mission, were present. We embarked on the following day, and after a pleasant trip I landed in Hong-kong, while the new missionaries went on to Shanghai.

HONGKONG, CANTON, AND HAINAN.

In Hongkong I spent a few days with the German missionaries, and saw a little of their school and mission work, as well as some of the work carried on by other missions. I next visited and spent a few days in Canton, and became acquainted with all the missionaries there. I was much encouraged by seeing the success they had had in the city, and by hearing of the work carried on by them in country districts.

Concluding to go on to the newly opened port of Pakhoi, I returned to Hongkong, and lost no time in embarking for the Island of Hainan. In the open port on the north side of this island I had to spend a few days, awaiting the arrival of a steamboat to take me on. Hainan is said to be inhabited by aborigines, who are no friends of the Chinese. They seem fierce and warlike, judging from the trouble and annoyance they give the immigrants. These immigrants are chiefly natives of the FUH-KIEN province, and have settled in the north and along the coast. The aboriginal tribes are likely to be driven out as time progresses.

PAKHOI (KWANG-TUNG PROVINCE).

Previous to my visit to Pakhoi, Bishop Burdon had spent several months there, had rented a native house, and opened a chapel, in which preaching was daily conducted by an evangelist and two students. The attendance was good, and some appeared interested in the truths promulgated. By his kind invitation, I took up my abode in the Bishop's house, and had his permission to take one of his students with me, when I began my journeyings. These were only a few of the kindnesses bestowed on me by the good Bishop.

The population of this port is estimated at 12,000 souls; but it has besides a large floating and moving population, there being much native shipping in the port, and the town being a depot from which goods start by land route for the south-west of KWANG-SI, and for the provinces of KWEI-CHAU and YUN-NAN. When steam communication becomes regular, it ought to give a great impetus to the trade, as there is water communication by the West River to the west and south-west of KWANG-SI, and the nearest point is within four days' journey of this port. Were the Gospel to have decided triumphs in Pakhoi, the knowledge of salvation would spread far and wide, on account of its large moving population by land and water. Besides, it is only 70 *li* distant from the prefectural city of Lien-chau Fu.

FURTHER ITINERATIONS.

On June 11th, 1878, I commenced my itinerations from Pakhoi, and first visited the prefectural city, Lien-chau Fu, where I spent six days; but partly on account of rain, though chiefly by reason of difference of dialect, I could not accomplish as much work as I hoped on starting. My native companion spoke Cantonese and a little English, but he was too timid to preach much; and I was only able to preach to those who understood Mandarin. I found, however, a good many who could converse in that dialect.

In Lien-chau Fu we engaged wheelbarrows to Ling-shan Hien, which city we reached in about five days. We did not enjoy our ride much, as the coolies often looked more in need of a ride on the wheelbarrows than we. They were poor *opium-smokers*, and had only sufficient strength for work when under the influence of the drug. We had many opportunities for work by the way, and not a few came to us for medicines, but I did not dispense any, wishing to reserve them for more distant places, until I reached the city. Then I could not avoid it, for I had to give some to one of the barrow-men, which cured him of his pain, and he spread my fame. During the four days I remained in the city, I must have had far over one hundred applicants for drugs. Many, suffering from chronic complaints, such as lung and eye diseases, were beyond my skill; but some other ailments my medicines did cure, and one or two in gratitude brought me presents of fowl, tea, and cakes. In the innkeeper's family, I cured two children suffering from dysentery; but instead of showing gratitude as the others did, the grandfather sent for a priest, and he informed them the illness had been caused by evil spirits, and unless they were exorcised, they would again become ill. I was sorry on going into the yard to find him at his incantations over the prostrate body of the father of the children. Poor deluded people. When shall error and superstition be banished from their homesteads?

Ling-shan is quite a small city, and as far as I could see has little trade. It is nicely situated, however, and the country around seems fertile and well cultivated. Near by are a few peculiar-shaped hills. The city, I hear, derived its name from an incident that formerly occurred there. During a rebellion, an uncle of the then reigning emperor led an army against the rebels, and there lost his life. So in honour of him the name, Ling-shan (*Spirit Hill*) was given to the Hien. About 30 *li* from Ling-shan we entered

THE PROVINCE OF KWANG-SI;

and late in the afternoon, we put up in a village on the right bank of the West River. We were able to preach the Gospel to many in the village, as, during the day we had preached, and sold tracts, etc., in the hamlets by the way. The people we found civil and nice, but they told us we were sure to meet a good deal of rowdyism in Nan-ning, the first Fu city we had to pass on our way up the river. Before bed-time we secured passages on a boat to Nan-ning, and started early next morning. On account of the flooded state of the river, our upward progress was slow; this gave us many opportunities of preaching in places by the river side. At such times we often had many who listened to the truth, but there were many also hostile towards foreigners, and others who opposed the Gospel.

NAN-NING FU.

Our arrival and stay in the Fu created no small stir, and I deemed it advisable to remain but four days, as the *literati* seemed determined on a riot. The officials, however, were most civil, and tried to do all they could for me. On the streets I preached in several places, and

also disposed of books and tracts ; but I met with much opposition, and a great amount of hostile feeling was manifested. The Roman Catholics, I heard, were roughly handled when they passed this city by boat some time since. They have but one station in this province, and it is in a small city towards the Annam border.

This city is of fair size, and appeared to have good trade. The people also are very intelligent and well-to-do. I saw many boats lying in the river, which speaks well for its water trade. Thirty miles above this city the river is formed by the union of two streams, one coming from the S.W., the other N.W. By the latter we

CONTINUED OUR JOURNEY,

as we were going to *Peh-seh T'ing*, the highest navigable point of that stream. On our way there we passed several small cities, and had opportunities of preaching in them, as well as in some market towns. I heard at Nan-ning that the deep-draught boats from Canton only went up so far, and that goods for Peh-seh T'ing and the West had to be transhipped there into lighter boats ; yet I saw many good-sized ones much higher up. That may have been exceptional, and owing to the flooded state of the river. We saw several bodies floating about, no pleasing sight, especially as we drank the water and used it for cooking purposes. Having given a detailed account of this journey in CHINA'S MILLIONS for March, 1879, I will not here enlarge upon this part of our route. The heat was intense, and I felt it much, as we had often to go by land, not finding boats on which we could secure passages. Some of the small cities passed were governed by *hereditary chiefs*. But the Peking Government is gradually terminating this mode of rule, and replacing it by that of frequently changed officials, appointed from Peking, as obtains generally over the empire, one regulation enforced being that no native of a province can hold *civil* office in his own province, although he may, and often does, hold office as a *military* mandarin.

When we preached in this part of KWANG-SI we had usually good audiences, but still found many opposers. Here the Mandarin dialect was much used, so also was Cantonese. A few days before reaching Peh-seh T'ing I took again to the river, and had as a fellow-passenger

AN EX-BUDDHIST PRIEST,

a native of Yun-nan, on his way to visit his home. He had been away many years, and had had rather an eventful life. He left home as secretary to a civil officer in KWEI-CHAU, but on the degradation of his chief he had to care for himself. After some wanderings in the flowery land, he found his way to Singapore, where he made money, but through lawsuits lost it all. Then he took to the monk's cowl, making his way to the CANTON province, where on one of the noted mountains he found a place in a monastery. I judge the strict discipline was too much for him, hence his desire to revisit his home. His intention was to put off the priest's dress when he began the land journey at Peh-seh T'ing. After I left the boat I heard he was drunk for two or three days. Poor man ! he was quite willing to change his religion, and become a preacher of the doctrine of JESUS, if I would only give him so many dollars per month ! When I spoke to him of the necessity of a change of heart, he smiled, and tried to prove to me that he, at least, had not the smallest need of any such change. He said that unless we employed natives in the propagation of the Gospel it would never succeed, as the people were so much opposed to foreigners and their notions. I replied that we did use natives, but they were converted ones ; for without that, and being influenced by the HOLY SPIRIT, no man could rightly preach JESUS. His idea was that he only had to learn our books and repeat them, as he had learned and chanted his prayers. That, he was sure, he could do as well as any man, for he had seen and read some of our books.

On the 17th July we landed at

PEH-SEH T'ING,

the highest navigable point on this river for boats of any burden. Goods and passengers are carried to a small place ninety *li* beyond, if they take the western route to YUN-NAN, *viâ* Kwang-nan Fu ; but the boats are very small. My fellow-traveller to this point took that route, as it is said to be shorter by one or two days' journey than that chosen by me, *viâ* Hwang-tsao-pa (or Hing-yi Hien), in the KWEI-CHAU province. He, however, did not reach his destination till long after I did.

The day on which we landed at Peh-seh was one of their idol feas -days. Boys and girls, painted and gorgeously arrayed, were carried along the streets, after the style of their idol processions. That day we could do little open-air work, but we succeeded better before we took our departure. In this city I heard of the visit of our brethren, Messrs. Ed. Fishe and G. W. Clarke ; but from all accounts, they had not had much to encourage them. After spending a few days, preaching and selling tracts and books, we resumed our journey, nominally overland ; but before reaching KWEI-CHAU we had plenty of *wading* through water, as the roads in many parts were turned into streams. The country was poor and thinly peopled ; yet there were many fertile spots, and ruins were not few, which showed that the population was once larger. Some said the Miao-tsï from the west had made a raid on this part, while others attributed the devastation to robber bands who carried off the inhabitants and sold them into slavery at Hai-phong, the port of Annam. I saw several Miao dwellings on the hill-sides, and they looked well from the distance, but I can say nothing as to their comfort, etc. Some of the people, too, I saw, but they did not compare favourably with the Chinese for intelligence.

In this part of KWANG-SI, although we found Mandarin and Cantonese spoken to some extent, yet local dialects were chiefly used—to us quite unintelligible. We, however, were never at a loss, as we had natives of the various places as escort, and they could speak Mandarin, as well as the local dialects. Our coolie had decamped, so we were indebted to the local officials for bearers for our luggage. They would not hire a man or men to carry for us right to our destination, but sent natives of the district with us, who carried the things thirty or more *li*, and then a new set were ready, causing no delay. These men seemed to be pressed into Government service, and receive little or nothing in the way of remuneration. Mud, ankle-deep, had to be waded through in not a few places ; yet all the difficulties of crossing flooded streams, walking miles in water, then through mud, did not prevent the merchants from using this route. We met many Cantonese

CARRYING OPIUM

down from YUN-NAN, each party having several men whose business it was to carry and use firearms, if attacked. On this road many coolies use a pole, spear-headed, which shows the unsettled state of the country. We, however, were not molested in any way. From the south dried fish, salt, and small wares, seemed to be the chief articles carried westward. In KWEI-CHAU the salt from both directions passes, so that coolies may be seen travelling in opposite directions with that article, and both kinds are procurable in many markets. The inn accommodation and fare along this route are miserable

in the extreme, and had it not been for the escort we might have fared badly in some places. The people were often in rags, especially the women and children, and they looked as if they had not had much to eat either. The country was hilly, but not mountainous. The Hong river is the boundary between

KWEI-CHAU AND KWANG-SI

at the point where I entered the first-named province. On the KWANG-SI side of that river I saw a good deal of cultivation, and we passed through a fine grove of orange trees, but the fruit was not then ripe. On the opposite side, however, the hills were more sterile, and the level spots did not promise anything like a fair return for labour, etc. This sterile appearance gave place to one of more fruitfulness, as we got well in amongst the peculiar hills which obtain so largely in this province. Many of them are cone-shaped with deep saucer like hollows at their base; while others are of different shapes, with a good deal of rock, exposed or covered by low brushwood. In this province we passed many men working in the fields in long gowns. It seems they do this to avoid being mistaken for Miao-tsï; their wives and daughters practise foot-binding from the same reason. In parts of KWANG-TUNG and KIANG-SI I was pleased to see most if not all the women with large and natural feet. When the husbands of these women emigrate to KWEI-CHAU, their wives have to conform to the popular style, or be despised. None appear to have sufficient force of character to stem the popular current. Poor China! Her children are bound by popular opinion, as if by grave-clothes.

Hing-yi Hien is a small but busy place, as it is a sort of trade emporium for goods from south and north. Opium and salt were plentiful, and the latter was brought by pack animals as well as by coolies. Cotton yarn seemed abundant, and it is stored there for transportation to other parts of the province. This city (90 *li* distant from the Fu of the same name) is on the great trade route, as goods passing this way can be transported by boat some three days' journey. The boats of course are small. The population is not large; most of the buildings are outside the walls, and there also the trade is done. Inside the city the Roman Catholics have a nice chapel, and I was told they had *some* converts in the city, but many in the country.

COLD IN JULY.

Although only the end of July we found our Cantonese dress too light for this high region; so after a rest of a few days we gladly resumed our journey to YUN-NAN, as we there intended getting warmer clothes made. The KWEI-CHAU people I found quiet, and many listened with attention to the Gospel. The country people, however, were not intelligent, and all were more or less addicted to the use of opium. There was a local dialect spoken in and about the city which we could not understand, but we also found Mandarin spoken, and much in use. The KWEI-CHAU people did not appear to be so hostile to foreigners as those of the adjoining province. That may be partly on account of their greater distance from any port where the native and foreigner are brought into close contact. The KWANG-SI people also feel about the way in which many of their people were entrapped into slavery by the Portuguese, not directly, but through native robbers or other such means. The Miao-tsï have suffered severely at the hands of the Chinese for the raids of former years; and yet they felt they had a right to make raids, for had not the Chinese robbed them of houses and lands? But what can they say in favour of the foreigner? He has tried to enslave their bodies and minds, not only by forced servitude, but also by the introduction of the horrid opium!

From Hing-yi Hien we took eleven days to reach the capital of YUN-NAN. It could have been accomplished, however, in nine, as a Sunday and one rainy day were passed by us in rest. The stages were often long and wearisome, especially after entering

THE PROVINCE OF YUN-NAN.

This we did the first night, as we succeeded in crossing the Hong river a little before dark. In the inn, that night, I was much pleased to find they had to speak in an undertone when they said anything they did not wish us to hear. In KWEI-CHAU and KWANG-SI they spoke out to our faces, and we were not a bit the wiser. There was, however, a difference even in the dialect spoken in places along the route, but our escort could generally speak one or two of these local dialects.

The coolie we engaged at Hing-yi Hien tried to abscond; but, unlike the other, took his load with him. I and my companions after a hard walk stayed behind at a house to get a drink of water, but he went on, and got out of sight in a short time as there was a sharp turn in the road. I hurried after him, but found on reaching a point from which I had a good view of the path for a long way ahead that he was not there.

LUGGAGE CARRIED OFF.

It at once struck me that he had gone off, and perhaps hid himself, the place being rather wild and irregular. I turned back and informed the natives, and they became quite excited as he carried all their possessions. They hurried on shouting, but I went back and carefully examined the side of the road, and found his footprints by means of the iron clamps he wore, to prevent his feet from slipping. It was often difficult to track him as he had gone along the hill-side, over rocky and hard parts, but on I went, and after a while caught sight of him, and to make up with him was then easy. I found he was on a small road that led back to Hing-yi Hien, and he was travelling in that direction, but on being questioned, Chinese-like, he was quite cool, and sure he had kept and was now on the right road, and travelling in the proper direction. That, however, was decided against him by a man who passed by, so round he had to turn and go in my direction. Although I did not accuse him of trying to run off or even scold him, he was quite frightened, and at the nearest village tried hard to get one to take his place, but failed. The natives wanted to give him a beating, but, of course, they were not allowed. We found it difficult to keep the road as there were few houses, and we only met a stray traveller now and again. Our coolie assured us before he was engaged that he knew every step of the way, and he was so sure of it that he said that if he failed I might reduce his pay; yet so it was he was often more than puzzled. A day or two later, we hired two men who were on their way home, and let him go back. They even were often brought to a stand as to the road they should take.

This part of YUN-NAN is high and hilly, with a sparse population, and a wild desert appearance; yet on the table-land and hill-sides there is a good deal of grass and a few shrubs. The people are poor; many are miserably clad, and their faces are pinched as if from want, and no wonder, for

OPIUM IS SMOKED

by many, notwithstanding their poverty. Potatoes are cultivated on the high lands, and the crop was good. On descending, we entered an extensive plain, at one end of which I saw a large lake, and near by it stands a good-sized city, which I did not visit, as we were pressed for time. This plain seems to be fertile and populous. As we entered it we came upon a fair-sized village, and there saw very many pack animals used in the conveyance of

salt and other goods from Yun-nan Fu to this point, and to Hsing-yi Hien. Many Cantonese reside here, some as merchants, innkeepers, etc., but not a few as coolies. We were able to purchase splendid pears in this plain for a few cash, and they were very good.

Four days more brought us to the capital. Our way lay through plains, over high hills, and across valleys, some of which had many cultivated tracts, but much land was seen lying waste in all directions. The general appearance did not alter much until very near the capital, then more fertility obtained. In one village passed *en route*, I saw a deep well of boiling water; it boiled away as if in a pot, and seemed to rise straight up. There were a few peculiar-shaped but low hills in the neighbourhood, which were of a lime-like nature, as far as I could judge. From the east

YUN-NAN FU, THE CAPITAL,

is seen a long way off, and has a good appearance, being situated in a plain, and not far from a large lake. Reaching it (on August 17) we had difficulty in procuring comfortable quarters. Just before dark, the native returned to where we had halted, with the welcome news that a place was at last found; and I was glad next morning to find I was in the very inn and room Mr. McCarthy had occupied when passing through on his way to Bhamo. I was now in hope of meeting a native who had professed great interest in Mr. McCarthy's affairs, but mine host either could not or would not help in this. I met him, nevertheless, as I enquired after the priest who had been my fellow-traveller in KWANG-SI. He gave me no useful information, but tried hard, without success, to get some money out of me. He had a fair face, and spoke to us against the Roman Catholics, but evidently did the same to them of us.

The people here I found quiet and very civil. On the streets there was no crowding to stare; and when I spoke on the streets or in the tea shops, I generally had a few attentive listeners. Some came to the inn and had a quiet talk with me. Before leaving I disposed of a good number of sheet tracts; many of them were carried to the villages and hamlets miles away, as my stand was often taken in the gateways. It was sad to think that then there was no Protestant missionary in all that vast province. Roman Catholic missionaries there were, and not a few. In this city they had built a very large and foreign-looking edifice. When I was there there were evil reports in circulation about them, many of which could not have been true, as I took care to let my informants know.

SACRED LAKE AND FISH.

In this capital there is a sacred lake with a temple in the midst of it. The lake has many fish, large and small; but all are sacred, so no person is allowed to catch them. The day I was there I found quite a number of visitors, and in a covered pavilion I saw several women selling small cakes, popped corn, and other eatables. I thought they were for the use of people; but I had not stood long before I heard a great commotion in the water, and found it arose from the efforts made by the fish to reach the food thrown into the water by children and others. The fish ought to be fat and flourishing if they daily receive so much food and attention.

In and about the city low carts are used for the conveyance of fuel. They are rather clumsy, and the wheels being often anything but circular, they must try the patient bullocks that draw them much. I sometimes wondered they were allowed to enter the city, as the streets are so narrow that the inhabitants must be inconvenienced by them. Doubtless they would be objected to if numerous.

HOMEWARD JOURNEY.

About the end of August we resumed our journey, but this time homeward, though by a circuitous route. Our route to Kwei-yang Fu, the capital of KWEI-CHAU, was by the great road to Peking, and it has been often traversed and described, so I need not give any particulars. It occupied about twenty days, or thereabout, as we travelled leisurely, selling and giving away tracts, and preaching in all the cities and villages passed through *en route*.

In Gan-shun Fu (KWEI-CHAU province) we spent three days, and had many opportunities for usefulness, finding the people very civil and nice. While there I heard the officials were likely to get into trouble through the murder of a man by his wife and a few of her female relatives. In the absence of her husband she had had intrigues, but a priest and the husband took her to account about it. She went home, got help, returned and put him to death. The priest made his escape from the city, but was being searched for, but the woman and her accomplices were lodged in jail awaiting trial, and it was expected speedy execution. [A crime of this kind generally involves more or less degradation and loss to all the local officials, on the theory that were their example and rule what it should be, such crime would never occur.] Business seemed good in the city, and there was a good market for foreign spun yarn. I saw the Ya-men of the chief military official of KWEI-CHAU in this city.

The country traversed between the two capitals was hilly, and in part mountainous. In YUN-NAN a good deal of the soil seemed very unproductive, although there were some places well watered and fertile, also fairly peopled. KWEI-CHAU was not more hilly, but more of the hills seemed to be cultivated, and we found it abounding in coal. Often by the way-side coal could be found almost on the surface, and it was so abundant that the people had heaps of it outside their doors, not protected in any way. When we passed along, the people complained about the bad crops they had had for a year or two. On the hills they grew Indian corn, and sometimes it was quite a failure. Rice is produced in the lower grounds and valleys. Some of the Miao-tsi were met with by the way, but we could not have known them from Chinese had our attention not been drawn to them by natives of the place. They are of different tribes to the Miao-tsi met with further east.

DETOUR TO CHUNG-K'ING.

In Kwei-yang Fu I found Messrs. Broumton and Landale well and happy in their work, yet longing for fruit from their labours. As the natives with us needed rest, and as I wanted to see Mr. Nicoll, I set out for Ch'ung-k'ing, in SI-CH'UEN, accompanied by Mr. Landale. We had a hard journey both ways, but enjoyed it on the whole. We spent a few days with Mr. Nicoll, and had the pleasure of meeting our brothers J. H. Riley and S. R. Clarke. The latter had a quick run from I-chang, doing the journey in a month, and the water was still high. We also saw Mr. Baber, of H. B. M. Consular Service, and heard from him an interesting account of his journeys in SI-CH'UEN.

The wet season having set in, we had to return to Kwei-yang Fu by the route by which we had come, so did not accomplish as much work as we had expected on starting. The country travelled was often uncultivated and desolate. In many parts we passed ruined villages —sad traces of the late struggle with the Miao-tsi. Only in the SI-CH'UEN villages did we hear the old and familiar sound of pupils committing their tasks to memory. The KWEI-CHAU people appear to be ignorant and very stupid. Doubtless opium-smoking has much

to do with it. It is extensively grown in some parts of the province, and much used by the people. We saw some iron-works by the way, and it is said that a mine of quicksilver is near the route, but it has not been worked for some time. On arriving at Kwei-yang Fu I found that one of the natives had been dangerously ill, and was not even then fit for removal, so I had to rest awhile; and when we did start I had to get a chair for him until we reached boat navigation.

KWEI-YANG TO KWEI-LIN.

Mr. Broumton set out with me on Nov. 4th, from Kwei-yang Fu, so together we passed through the Miao district, but chiefly by boat, so we did not see much of them. Twice during the first part of our boat journey we were all but wrecked; but we lost nothing, and suffered nothing worse than a little wetting. In a city in the centre of the Miao district we spent a few days; there were many Chinese there, it being a military depôt. From there our next stage was by Miao boat, and the Miao-tsi make good boatmen, judging from the way they managed to steer their boats through a most difficult and rock-studded part of the river. The Chinese were much afraid that we should see much of the Miao or their homes.

IN KWANG-SI

We visited a city or two before reaching the capital, Kwei-lin Fu. There we might have had trouble had we prolonged our visit. Being men of peace, we only spent two or three days; but we went out and tried to do all the good we could while there. The city seemed to be of good size; trade was brisk, and the people bold and fearless. We did not see much, however, except when going through the streets, giving tracts or speaking. From there we went together south-west, as far as Lin-chau Fu. There Mr. Broumton left me (on Dec. 11th, 1878), and returned to Kwei-yang, while I resumed my journey to Pakhoi, passing through an unsettled part of the province, before crossing the West river into the KWANG-TUNG province. Robbers are said to be numerous in these parts. At one place I passed, a woman and the household effects had been carried off the night previous. At another, a house had been attacked, and one or more travellers killed, a day or two before. But I saw nothing alarming, and reached Pakhoi in safety on Christmas Eve, finding such a bundle of letters—eighteen months' correspondence—awaiting me. So I was happy indeed, and thankful to my Heavenly Father for journeying and other mercies.

Gan-hwuy Province.

WORK IN GAN-K'ING.

BY MISS FAUSSET.

THERE ARE at present but few Christian women in Gan-k'ing. For these few a Bible-class is held on Thursday afternoons, at which they learn to repeat a verse of Scripture, and are instructed in the history of our LORD from the Gospels. Sometimes outside women also attend. Every day the women are visited diligently in the different streets and lanes of the city, consequently an increasing interest is shown; new women are always coming to us, and the old ones come again. When invited, one woman will say to some friend, "We will go and see them on such a day," and come they do. We may have forgotten them, we see so many different faces; but they soon remind us of some circumstance which recalls the time and place when we met with them.

The giving away of simple medicines has been useful to many, and is spoken of throughout the whole city; we believe it is more in answer to prayer that the people are healed, than through the medicines they take. When this work was first begun, one or two Buddhist nuns, suffering from illness, were healed in a short time. Since then there is a very friendly feeling on their part towards us; they come sometimes in a party on Sunday, and welcome us when we return their friendly visits. One poor deformed little woman, convinced of the being of a living GOD in contrast to the senseless blocks among which she spends her time, regretted that there had been no "Ye-su kiao" (JESUS-religion) when she undertook to earn a living by serving them. Four women we know can and do read the Testament in their own homes.

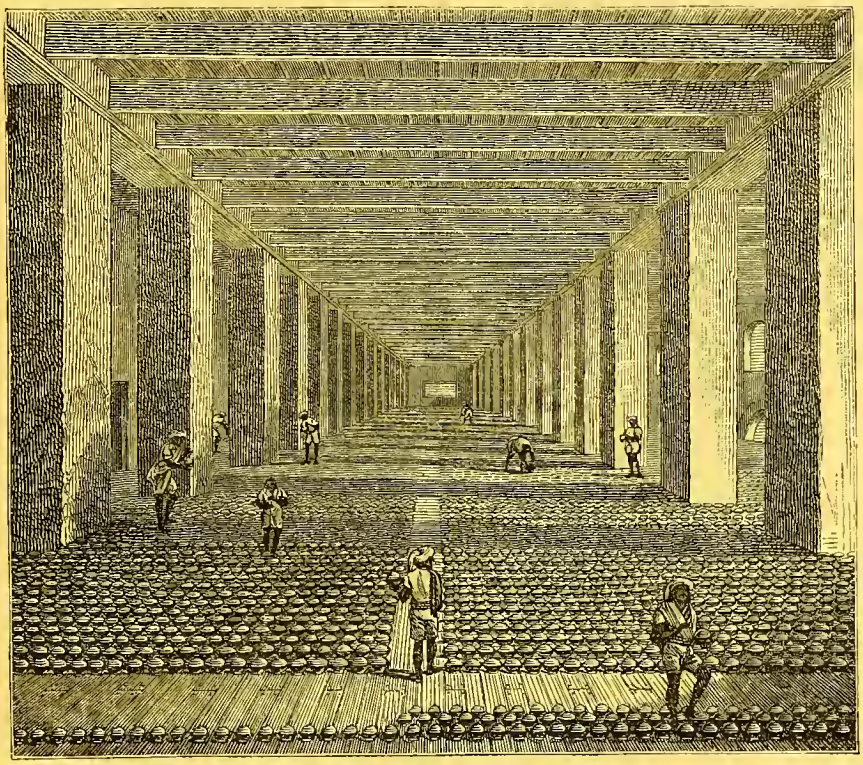
A short time since a woman came to us who could read. She had lost her son ten years before, and thinking it was for some sin of her own, she had become a vegetarian. She also said she "set fish free," or other living creatures, to atone for her sins. She has now received a New Testament to read in her own house, and been told of One who has already atoned for sin. I like very much when a woman says, "I never heard that before; no one ever told me that before."

Frequently women come from the villages to see us, and though much could not be done during the heat of summer to reach them, yet even one visit establishes a friendly feeling, and prepares the way for their hearing the Gospel.

The two girls' boarding schools are flourishing. One girl has become a decided Christian this year; two girls of nine and ten have been added to the number, and still there are more to follow. A Sunday-school has been commenced for the outside children; they meet on Sunday afternoons at half-past four. The first Sunday the boarding-school children were all seated in the inner chapel, the doors were opened and some of us went to invite children known to us to come. Six children came, they seemed quite ready to accept the invitation, and the parents (some of whom are Christians) to allow them to come, or bring them themselves. Three or four women sat in the background, and enjoyed it as much as the children. The next Sunday more children came, fourteen boys and eight girls, and eight women also; one little boy who has been selling peaches in the streets, brought his peaches inside, and stayed some time. The school generally contains a motley group: mothers with infants; girls few, but of all sizes; boys big and little. All learn the same text or verse, written upon a large sheet of paper and fastened up in front where it can be seen. The hymn "*Jesus loves me*" is a great favourite with the children, and we often hear it sung outside; one little boy who came into the chapel said he could sing it, but was afraid of being laughed at. One night lately a band of them were heard singing in the street. We have heard of one little boy who wants to repeat his verse every night before going to bed; and of another little child who prays.

As usual in Chinese cities we are surrounded by opium-smoking, idolatry, sin, and sorrow of all kinds. We are but a "feeble folk," yet our hands can be made strong by the mighty GOD of Jacob. Will all who read this pray for Gan-k'ing?

The Manufacture of Opium by our Indian Government.



THE DRYING ROOM.

"In the Drying Room the balls are placed to dry before being stacked. Each ball is placed in a small earthenware cup. Men examine the balls, and puncture with a sharp style those in which gas, arising from fermentation, may be forming."—*The Graphic.*

A Business which is Demoralizing China.

"Those who grow and sell the drug, while they profit by the speculation, would do well to follow the consumer into the haunts of vice, and *mark the wretchedness, poverty, disease, and death which follow the indulgence;* for did they but know the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction. It has been told, and it shall be rung in the ears of the British public again and again, that *opium is demoralizing China,* and becomes the greatest barrier to the introduction of Christianity which can be conceived of."

"Calculating *the shortened lives, the frequent diseases, and the actual starvation which are the results of opium-smoking in China, we may venture to assert that this pernicious drug annually destroys myriads of individuals.*"—*The late Dr. Medhurst.*

Extracts from the Journal of the late William M. Macgregor.

FROM LONDON TO SHANGHAI.

PARIS, *March 2nd*, 1882.—Left London Bridge Station at eight o'clock last night. Eight dear brothers came with me as far as Croydon. Had a prayer-meeting in the train. At Croydon all the dear fellows stood upon the platform and sung, "There'll be no parting" ["I love to think of the heavenly land"—97, *Sacred Songs and Solos*]. We then moved away, and I had what may prove the last sight of them on earth. . . . . [On board at Newhaven.] After I had read and committed myself to the care of Him who slumbers not nor sleeps, I lay down, feeling very happy, and, I trust, thankful for His sustaining grace on that, to me, eventful day.

PARIS TO MARSEILLES.

My train left the station at 2.50 p.m., and after a comfortable journey through a very pleasant country, we got to Lyons at 6.10 a.m. We left Lyons at 7.35 a.m., and got into Marseilles at 6.40 p.m. Having a good supply of French tracts and "British Workmen," I was able to do something for the Master, although I could not speak one word for Him. The people, with very few exceptions, received them gladly. Some of those who were going with me as far as Marseilles were so kind and polite to me, and by signs made me understand that they wanted to know if they could help me to get accommodation for the night. I showed them in the time-table the advertisement of the Hotel de Geneve. They seemed so pleased, and when we got to Marseilles conducted me to the omnibus from the hotel, offering to carry my luggage, and after seeing me safe into the 'bus, they bowed and we shook hands, and so parted.

March 6th, 1882.—Out upon the blue waters of the Mediterranean, with a stiff breeze blowing, every wave brings me nearer to China. Praise God!

We left Marseilles yesterday morning at ten o'clock—a lovely morning, but everything hurry and bustle. Found it hard to realise that it was Sunday morning. I went away to the bows of the boat, and there, sitting down upon a sail, I opened and read the letters which dear friends had sent to me to the boat. Taking out my Bible, I spent one of the most blessed Sabbath mornings I ever remember having spent. I felt a little lonely at first, which led me to look up to Him who hath said, "Lo, I am with you all the days," and I did realise, in a way that I never did before, what that meant. Oh, bless the Lord; He filled me with a joy and gladness that have not left me since. . . . .

On Sunday night the sea was lovely. It was almost full moon, and not a cloud in the sky, while the blue waters of the Mediterranean were calm as glass. Away on our left we could see high snow-topped mountains, which I took to be the Alps. I walked the deck until late, and strange thoughts passed through my mind as I paced the deck alone—thoughts of home; of my past life; of all that the Lord had done for me; how He had borne with me in all my wanderings, in all my sinfulness; how He had saved me, and led me on step by step; and how unfaithful I have been to Him. The sense of God's goodness to me was crushing, and I had to do—what I do now—look away from unfaithful self to Him whose mercy and love are like Himself—infinite, eternal. Oh, I do want to be used by Him! I want to glorify Him in all things, whether on sea or land. In life and death, here I am, Lord. Thee would I serve. Oh, take and fit me. Make me a vessel meet for the Master's use, for Jesus' sake. Amen. . . . .

March 8th.—Had a long conversation with two of the second-class passengers and some others who understand English. One of them, who is going to Shanghai, spoke in very disparaging terms of missionaries to the heathen, some of whom, he said, were better than the men who came to teach them, and we ought to convert the heathen at home first, etc. At this they all chimed in, and I found that all who stood around were quite at one in their dislike of missionaries. However, looking up, I tried to speak faithfully and personally to each of them and preached *Jesus* unto them. Of course I came in for a good deal of sneering and scoffing, but still I am not without hope that even this feeble attempt to sow the seed may receive the blessing of God, and bring forth fruit to the glory of His holy name. On parting with them for the night, the one who had first spoken, with whom I was standing alone, put out his hand and said—

"Mr. Macgregor, I believe as firmly as you do that Jesus Christ is the Son of God, and that He died for me, but I find it so hard to do what I know to be right. I have no power over some evil habits," etc.

I told him of Jesus the all-mighty Saviour, who could save him from *all* his sins, if he would but trust Him.

He really seemed to feel it when I told him what a Saviour Jesus was to me, and bidding me good-night, he held out his hand, and said—

"Sir, I do wish you every success in your work, and hope that your expectations concerning China may be all fulfilled."

May God the Holy Ghost show him the folly of trusting to himself, or his "filthy rags," and lead him to look to Him who is almighty to save, and whose blood—and that alone—can make a sinner fit to appear in the presence of a holy God.

March 9th.—Up at half-past five this morning—my usual time since coming on board. Went on deck to see the sun rise, the wind still blowing softly. Since then it has increased to a gale, and just as I am holding on and writing this, sea after sea is breaking over us, and coming pouring along the deck. It *is* stormy, and we have two days before we sight Port Said. The noise is deafening. How sweet to know that He is with me "*now*." Have just been reading the 89th Psalm, 8th and 9th verses, also 93rd Psalm and verse 4th. *Perfect peace.*

March 10th.—A lovely morning, the sun shining down upon a beautiful smooth sea. The storm of last night has passed away, for which all on board seem thankful. Oh, it was rough! Last night one great iron ring which was holding some ropes, snapped into four pieces, and the great big ship lay over on her side just as if she would go down. Some of the ladies were crying out, and men were shouting. The noise was deafening. I felt just then how unspeakably precious Jesus was to me; and the words which dear friends at home so often quoted to me ere leaving England, viz., "Lo, I am with you alway," came to me with such a sweet and comforting and cheering influence. I began to sing—

> "The Lord is my Rock, and in Him I trust—
> A Refuge in the time of storm;
> Secure whatever may befall—
> A Refuge in the time of storm."

I have always believed it, but now I have proved it, that

in time of storm, as in calm, the Lord can and will keep in perfect peace those whose minds are set upon Him. Bless His dear name.

I hope we shall be at Port Said to-morrow evening, just as dear friends at Pyrland Road are praying for me. Oh, may God answer, in my experience, every prayer put up for me from that room in the name of Jesus. As I get nearer to China I feel more and more my insufficiency and unfitness for the work. O God, strengthen my hands.

March 15th.—We had a splendid opportunity of witnessing that strange atmospheric illusion, the "mirage" of the desert. I was quite certain it was a real scene, for I could see the water rippling on the shore of what seemed to be a large lake, and I could see the rocks on the shore; but we were assured by those who knew, and by natives on board, that it was all an illusion. It set me a-thinking of that other desert in which so many are wandering and pursuing things which with all their seeming reality in the end prove to be nothing but mirage. I thanked God that by the power of His blessed Spirit my eyes had been opened, and that now I look not at the "things that are seen," but at the "things that are unseen, for the things that are seen are temporal, but the things which are unseen are eternal."

CHINESE PUPPET SHOW.

March 28th.—On Sunday last I came well nigh losing my life, but thanks be unto God, who not only forgiveth all our iniquities, but also healeth all our diseases, what

seemed to be a great evil my loving Father made an occasion of blessing, and of showing His great love and tender mercy to me His unworthy servant. It happened on this wise. About eleven o'clock a.m. I took my Bible and Mr. Spurgeon's sermon for the day, and going forward sought and found a quiet spot, where I could be alone, and so commune with my Father in heaven. I sat down upon a coil of rope, and as it was very very hot I took off my hat and laid it beside me. I thought there could be no harm in doing so, as there was a good awning overhead. After reading the sermon I took the Book, and began looking up parallel passages. I was so occupied that I did not notice how time flew, until about one o'clock a gentleman came where I was and spoke to me. Immediately on standing up I felt my head ache dreadfully, and felt quite ill, and trembling all over I went below. This gentleman gave me his sponge with cold water, and I had my head sponged all over. I then lay down, but I soon got worse, and began to be sick. Everybody was very kind to me, suggesting this thing and the other thing. However I rose, and kneeling down I told my Father all about it, and immediately I felt quite calm and very happy, and in spite of the significant looks and gestures of those around me I felt certain my fate was not that of going overboard until I reached Shanghai. Everybody said there was no doubt if I had continued to sit there a few minutes longer it might have proved fatal. There is a double awning over the whole of the after-part of the ship, a single one being of very little use with such a hot sun overhead. I suppose as my seat was rather a rough one I must have kept moving about, and so have got beneath where the awnings join. I do not know but that I have all along endeavoured to be careful of not exposing myself to the sun. However this taught me a lesson. Will you join me in thanking our God and Father for so manifestly interposing to save me from the effects of what I suppose may be called my own carelessness, and sparing me to bear witness to the riches of His grace, and serve Him in the Gospel of His dear Son amongst the millions of China? Oh, for grace to serve Him faithfully. Oh, I want to be wholly given up to Him, body, soul and spirit—all His, only His. Oh, how unworthy of such love, such condescension, I am. I am indeed ungrateful and full of unbelief. What a wicked heart I have, and yet goodness and mercy follow me every step. Wondrous love! wondrous love!

As we had twelve hours at Point de Galle I went on shore, and as there was quite a large party of us we engaged a native guide, who showed us all over the European part of the place. But my friends very soon got tired of walking about, the day being very hot, and they proposed adjourning to the "Oriental Hotel." Of course I did not go, and I was very glad to get away, as I wanted to see the country and the natives, and not European things and people. So they paid the guide, and then I engaged him, and as he could speak English very well I told him to lead me out into the country, and then I asked him if there was a native village near. He said there was, and he led me to it, through a thick wood of cocoa-nut trees. The houses I found were built with stakes and a kind of wicker-work and matting made from the cocoa-nut fibre. The roof is covered with the huge leaves of the plantain-tree. They were not built in rows, and no attempt seemed to be made to form streets—just a house here and there built against a cluster of trees. I shall not attempt to describe the scene. It was simply glorious—not a barren spot to be seen. Every inch of ground was covered with vegetation in rich profusion. There were cocoa-nut, orange, and banana trees all laden with fruit, pine-apple, mangoes, bread-fruit, and I know not how many other kinds of fruit-trees, all growing in abundance, beside which the ground is covered with beautiful flowers, and the air laden with delicious perfume. I thought of and sang Heber's beautiful hymn—

"From Greenland's icy mountains."

"Every prospect" is not only pleasing but enchanting. I was escorted all over the place by troops of children, all of them begging me to give them something. Some were quite naked, others had on what I suppose was intended as a representation of a shirt. But beautiful children they were notwithstanding—with such intelligent faces and lovely eyes. I sat down under the trees, and they all stood in a circle round me, and I spoke to them, my guide acting as interpreter. There were three or four elderly persons also standing amongst them. Oh, how my heart yearned over the dear children. Poor little mites, they are growing up in ignorance of the loving Saviour who said, "Suffer the little children to come unto Me, and forbid them not."

After I had refreshed myself with some oranges and bananas, and drinking some cocoa-nut milk, I moved on again.

My guide, I found, was a Buddhist, and he offered to bring me to the Buddhist Temple. On our way we came to the Mahommedan Mosque. It is a small hall with an outer court, in which there is a pool of water full of holy fish. Before going into the mosque each person goes to the pool and washes his feet and hands, his mouth and teeth. In fact, outwardly he must be thoroughly clean before going in to worship. I thought of Matthew xxiii. 25, 26, and also 1 John i. 7. Going on further we came to the temple, hid away among the trees—a very nice looking building.

Entering in I saw the idols with the morning offerings of flowers, et cetera, still before them. I cannot describe to you my feelings at the sight. There were three priests in attendance—one old man with a beautiful face, and two younger ones. At my request the old man brought out the two holy books. The writing is on palm leaves, held together by string, just like a Venetian blind. As I held them in my hand I asked the old man who the writer of them was, and where did they come from. He said they were given by God, but I could get no satisfactory answer as to the manner, further than that some one had been taken up to heaven, and when he came back he wrote them. I found his tale very simple and childish. I did not argue with him, but as we had quite a crowd around us I asked him if he would listen to my doctrine. He said he would, and I began to preach *Jesus* unto them, my guide interpreting as I went on. They all listened attentively, and the old man said it was all good, and that he would like if I could come again and talk more about it. He said he liked me very much, and he was sorry he could not understand English.

As it was now time for me to return I shook hands with the poor old man, telling him that I hoped to meet him in heaven. I came away praying that the Lord would own and bless the few words I had spoken in Jesus' name.

April 12th.—I was quite disappointed with the island of Hong-Kong, but I cannot describe to you my feelings as I gazed upon the high hills opposite, as I was told these were in China proper! I went below and thanked God that He had brought me thus far in safety, and that now with my very eyes I beheld China! Oh, may God grant that every hour I spend in China may be to bring glory to His great and holy name.

Shanghai, April 17th, 1882.—Oh, magnify the Lord with me and let us exalt His name together. Praise the Lord, I am at last in China!

Chêh-kiang Province.

SUPERSTITION AT SHAO-HING.

By Mrs. Meadows.

IF THE great Apostle of the Gentiles had passed through this city of Perpetual Prosperity (as its name implies) during the past few months, his spirit would have been as much stirred within him as it was when he was detained at Athens. And if he had been asked to preach from the top of one of the hills, his opening words would surely have been, "Ye men of Shao-hing, I perceive that in all things ye are too superstitious."

Our usual quiet lane has been transformed into a noisy thoroughfare by the crowds of people that have come to worship the image that a few men, who were anxious to get gain, "have set up." The history of this new idol (in a city that had already too many) is both amusing and saddening.

There is a man in this city named Ah-kong, an opium-smoker. Every year he used to go to a place called Fông-ngæn, about 150 miles from here, to worship an idol named Duke Wu. This man frequently thought that his prayers were answered. But as it was a long and tedious journey to Fông-ngæn, he asked Duke Wu if he were willing to come to Shao-hing and have his image set up there. The answer by the oracle was, "Yes, I am willing." So Ah-kong had two* images made. But about this time his son died, and he became discouraged. Moreover he had no money to pay for the images when finished, and the idol-maker was constantly coming to him for it.

One day Ah-kong went into an opium-den, and found a gentleman there named Mr. Yün, with a few of his friends, and told them his troubles. Mr. Yün, having an eye to business, saw that there was a chance to make his fortune; he therefore determined to redeem the images. But first he and his friend went to Fông-ngæn, and again asked Duke Wu if he were willing to come to Shao-hing. The answer was as before, "Yes;" so they were satisfied.

Having no place of their own in which to put the images, they consulted with the priest of the White-House Temple (near our house), and the images were placed there for the time being. In the beginning of the fourth month the worship of Duke Wu began. Mr. Yün and his friends stirred up the people, and had a procession, and then worshippers came in large numbers to the temple. But this temple belonged to a Mr. Dông, so he and his family superintended the worship, and instead of giving the profits to Mr. Yün, the owner of the images, they kept them themselves.

Then they began to spread abroad the fame of Duke Wu, saying, "This god is powerful; he can give you sons, and riches, and can heal the sick; if you present your supplications to him, you are sure of an answer"; and in this way they deceived the people. And the people were willing to have it so; for they came from all the villages and hamlets round about, boats full arriving as early as five o'clock in the morning. Very often the first sound we heard was that of the noisy crowds as they passed our house on their way to and from the temple. It mattered not that we had guests who, when travelling, had been unable to sleep, and consequently needed now to rest undisturbed; or invalids, who, after spending the first part of the night awake, were dependent on the early morning hours for the repose they so much needed. On and on the groups came and went, speaking in loud and excited tones the praises of the idol who was so powerful.

It was touching to look on these processions as they passed. There were richly-dressed ladies leaning on their attendants; good-looking, active women in their plainer dress; here and there a mother who, not able to leave her little one at home, was hurrying along with it in her arms; then an old woman bending beneath the weight of years. Now a whole family might be seen, the youngest carried in front, the older children walking two-and-two.

Nor did they come empty-handed; some had baskets containing their offerings, others carried their candles, incense, etc., in their hands.

It was of no consequence that the sun might be shining fiercely, or the rain coming down in heavy showers, or the roads more muddy than some of the ladies had ever walked on. They had each a purpose, and what would they not endure to secure its accomplishment. Here a poor mother, whose hopes had hitherto been disappointed, tried this as a last resource, if haply she might yet clasp to her bosom the long-wished-for son. Or there was one with a sick husband at home; and this god powerful to heal. A ruler would come beseeching the healer to have compassion on his daughter suffering at home from some disease that had hitherto baffled the skill of the physicians. And gentlemen in their flowing robes came to enquire whether or not their speculations in the Manilla Lottery will be successful; so no wonder that they were in earnest.

In the fifth month the managers thought of a plan to increase the number of worshippers. They spread reports that our native pastor and some of the Christians had been struck down, and then that one of our children had been struck dead by the idol. Also, that he had struck Mr. Meadows three times on the face, causing him to foam at the mouth; and that when I heard what had happened I went to the temple beseeching the idol to pity me, and promising, if he did so, that I would give a theatrical performance for a day and a night. This, however, it was said, was not enough; the Duke would not accept less than three days' performances, and I had to submit. These reports spread rapidly through town and country, and we became very notorious.

When Mr. Yün saw that Mr. Dông and his friends were making such large profits, he and his friends tried to get back the images; but Mr. Dông would not give them up. The Dông family, however, knew Mr. Yün to be a man of influence, so they bribed the superintendent of police to visit the temple and worship the idols, for the purpose of inspiring Mr. Yün and his party with fear, that they might not take away the gods.

But Mr. Yün enlisted the help of some of the gentry, and, in the commencement of the sixth month, having hired some men of the lower class, they carried off the images by force, and placed them in the temple of the "Queen of Heaven": the Dông family could do nothing but stand by and watch the proceedings. The Yüns then had a notice put out, saying, "The god is here," and inviting the people to go there and worship. Then they spread abroad his fame, and appointed forty men to collect money to build a new temple.

* One of Duke Wu and one of his attendant, the latter receiving almost as much honour and attention as the former.

No sooner were the idols there carried off, than the Dông family had two more made and placed in the temple of the White House; both parties put up flag-staffs; both were envious of the other. They cursed and swore, and railed at each other, and contended for the worshippers as they disembarked from their boats or alighted from their chairs; and the poor pedestrians were sadly perplexed by the hot contest between the two parties, each claiming them as their rightful property.

The worship went on at both temples for some time, but the Duke was disgusted at the conduct of the people in this quarter, and at the despicable places they gave him to live in. A new temple has therefore been erected for him near the "Fu-shan," which is in a more respectable part of the city, distant from here about three miles. He is much pleased with his new abode and surroundings, and intends to remain there. The worshippers at the old temple are gradually becoming fewer, though on some days there is still a good number.

Such things make us feel very sad. The Gospel has been preached in this city for years; Bible-women are out every day (sometimes with us, at other times alone), but never is our message listened to with such interest as have been the praises of this idol. Many come in here on their way from the temple, and are faithfully spoken to, but we fear with little effect. When will the time come when those idols shall be cast to the moles and to the bats, and the worship of the Prince of Peace prevail in this city, nay, in every city in this land?

Work in Yun-nan Fu.

A LETTER FROM MRS. GEO. CLARKE TO MRS. HUDSON TAYLOR.

YUN-NAN FU, *October 4th.*—You will be glad to hear how we get on here. We are in good health, thank God. We have been here now more than a month, and you may think that I have done work among the women, but you have no idea of the difficulty; there have been many false reports about, such as, that we come here to begin a rebellion, and that people were hidden in our house, and that I suppose has made the women afraid, for none have come to see me except a few that I have called from the front door, where I go and stand sometimes, and even then they are afraid to sit down.

I have still some of Mrs. Grimké's illustrated cards that you sent me, and with these I made friends with the children in our street. Last Sunday my little friends came asking for some more, and afterwards their mothers came, but would not come in. They asked me to go to their houses, so I went and told them of God and Jesus; they listened well, and understood me; so that was my first visit in this city. In every other place where I have been women have come every day at the beginning, but here I must fetch them, and I have no servant to help me. We have asked our old servant at Kwei-yang to come to help me as Bible-woman: I hope she will, for I cannot get a woman here at present, not even to do our washing.

A few days ago I was quite discouraged. I felt I was of no use here, but thank God, He has lifted me up again: my good husband was sorry to see me so downcast, and we had much prayer over it. God knows I am willing to work for Him: if I cannot reach the women for the present I can pray to be ready at His good time.

My dear husband is having a glorious time; he preaches every day in the streets for several hours, and sells many books; our servant goes with him with a bag full of gospels and tracts. He very often has visitors at home, and some of them are intelligent men. Some have read our books, and studied the maps that my husband puts in each, which are a great attraction, while it is valuable for them to know that there are other countries besides China.

A short time before we came our Brother Eason was turned out of his home at a few days' notice, and his landlord found this small place for him; our present landlord did not know it was for a foreigner, and now he wishes us to go as soon as possible. My husband told him that as soon as we could find a suitable place we would go. A year ago we were praying for a house, so we are this year.

We have very good news of the dear boys at Ta-li: Mr. Andrews likes them. My husband's place is evidently here, for it needs an experienced man in a large and important city, and he is blessed in his work; we have one enquirer, I hope he will prove sincere.

October 9th.—Yesterday my little friends came to fetch me to go to see their mothers. One was a nice lady, she received me well, and promised to come to see me in our house. They all thank me much for the cards I give to their children. You see, dear Mrs. Taylor, these cards have been like a door to get to the women; I shall be glad if you can send me some more. One day a poor woman was passing selling chestnuts; I gave her one and said to her that the words on that card would tell her the way to be happy; she was so pleased she looked again and again at the card, and said, "I have never seen such a pretty thing as that."

The dialect of the people here is different to that at Ta-li, and difficult to understand; nobody but God knows what patience we need. My husband has seen several houses, but no one will rent his house to us, and our landlord keeps saying that we must go. "Though an host should encamp against me my heart shall not fear." How comforting these words are, nothing to fear; our Lord fights for us. The rumours are still many; one man said, "It is of no use for you to try to get a house in this part of the city." People think we are the same as the Romanists, whom they hate. Some French troops have been not far from the frontier of this province; this is, we think, one reason of the rumours, and another is the English resident at Ch'ung-k'ing has been here a short time ago.

October 15th.—"Who hath despised the day of small things?" Never has work among women had smaller beginning. Again I have stood on the doorstep to see if I could see some women: one came and talked; she told me that she was ill, and asked if I had some medicine. I said Yes, and invited her to come in. She told me all her sorrow, and I told her of a true God who knows all our sorrows. I told her, too, how to pray to the Lord Jesus; she seemed pleased, and went home a little comforted. She said that people had advised her not to come, but that she told them she was not afraid. I do long to go to them; I hope my Kwei-yang woman will soon come.

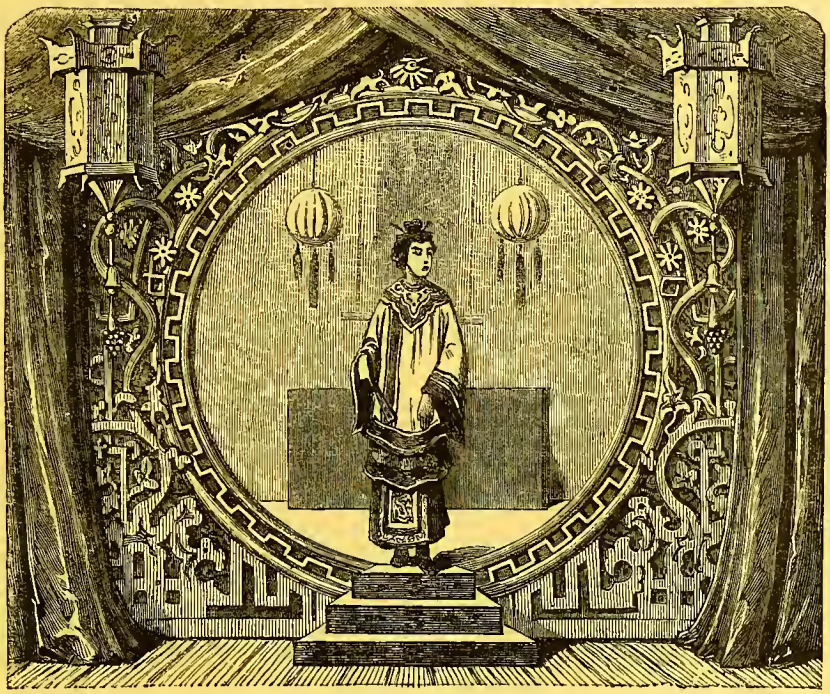
FROM MR. HUDSON TAYLOR.

Extract from a Private Letter.

MISS STROUD has gone with Mrs. Eason and her husband and Dr. Edwards to the West.

Dr. Wilson will accompany Mr. and Mrs. Hunt as far as Han-chung, they proceeding to Ts'in-chau to set Mr. and Mrs. Parker free for further journeys.

China's Millions.



CHINESE LADY'S ROOM.

Kan-suh Province.

IT will cause joy to many of the lovers of China to see from the accompanying record how open the most remote province of China is to the efforts of resident missionaries, as well as to those of the itinerant labourer. That our *sisters* can reside there, and labour as quietly and safely and freely as they could at home, is no small joy to those who for years have longed and prayed for such facilities. Subsequent to the date of these extracts, Miss Jones accompanied Mr. and Mrs. Parker to the western borders of the province, and spent some time among the Thibetans residing there, returning to Ts'in-chau, where there are now under regular Biblical instruction some dozen inquirers and candidates for baptism, as well as five persons who have already received the ordinance.

From the Diary of Miss Hannah Jones.

TS'IN-CHAU, *February 20th*, 1882.—After study till 11 a.m., went out with Miss Wilson and Mrs. Parker to visit the native women. Made two calls together; then Miss Wilson and Mrs. Parker went to one place, and I to another. I was much encouraged, for the women understood me a little. I filled up the remainder of the day with study and letter-writing; and after tea knitted and talked Chinese.

March 1st.—Went out with Mrs. Parker and Miss Wilson to the house of Mrs. Chau: they prepared a little feast for us, and were so kind. I do pray that the wives of both the Christians may be brought to know JESUS. They have such dear children.

4th.—Mrs. Parker made a little feast here, and we had four native women as visitors.

6th.—Studied the greater part of the day. Three women called, but understood very little of what *I* said.

25th.—Some women understood much of what I said, and seemed very interested.

26th.—Went out with Mrs. Parker to see a poor dying man. Had a nice talk with some women, and a very profitable meeting in the evening. We feel the LORD really in our midst.

April 1st.—I have been a whole year in CHINA, and oh! how much I have to be thankful for, and how much to confess and to ask for! I take as motto for this year the one Mr. McCarthy gave me—"CHRIST and Him crucified." While out for a walk I was asked into two houses. May this year be indeed a year of blessing.

2nd.—Up early. The LORD in His goodness has heard prayer concerning rain—I asked Him to give it soon. Now I feel I must ask Him to give showers of blessings soon. After breakfast, went to see our old servant; read a little with her, and taught my two pupils. After dinner, went out again, and was asked into new places, openings, I trust, for future work.

4th.—Studied till dinner-time, and then went to see my favourites. They seem to be very anxious. Oh that the HOLY SPIRIT were fully given me to speak aright, and with power, to these inquiring hearts!

5th.—After the morning's study, went out to see a poor sick man: he was better, almost well. Yesterday I prayed with his wife, and GOD has graciously answered concerning the health of his body. May I expect and believe that his precious soul will be healed by the great PHYSICIAN!

7th.—At the West Gate some women listened very attentively.

9th.—Visited Miss Wilson's dear old friend; afterwards had a meeting at the house of Mrs. Ho. The women cannot come here, so the only way is to visit them constantly.

12th.—Morning, study. One of my friends told me Mrs. Ho did really believe in our GOD, and that she herself did. But she uses opium, and says she cannot do without it. I do hope her faith may turn out true.

18th.—In the morning went to the West Gate, and had a very nice time. In the afternoon went to my pupils.

May 1st.—Rose at 4.20 a.m. Commenced study at 7. After dinner, went out with Mrs. Parker for two hours and a half; and then taught the servants for half an hour. After tea, secured two hours for study.

3rd.—Rose at 4 a.m. Commenced study at 6. After dinner, taught my pupils; then visited, and studied in the evening. To-day the LORD helped me very much in speaking. May these dear women be taught of the HOLY SPIRIT to value the message.

7th.—Rose early. The LORD has again given us rain. Had a very nice time when out visiting. The LORD does really help me in trying to speak, and helps the dear women to remember. I do hope there will be many gems in our SAVIOUR'S crown from Ts'in-chau.

10th.—Had such a nice talk with the teacher. We asked him to read "Christie's Old Organ" to us, which led to a conversation. I am afraid he is very much wrapped up in his own self-righteousness; but all things are possible to GOD. Went out in the afternoon, not knowing where to go, and having no one with me; but the LORD opened many doors, and helped me much in speaking.

18th.—Rose at 5 a.m. Study at 7. Talked with some women from 8.45 a.m. till after 11, then taught the servants. In the afternoon conversed with some women, the mothers of my pupils. The dear little girls answered my questions so well, and sang "Jesus loves me," and "Jesus who lives above the sky." After tea secured an hour's study, and retired at 9.

A FORTY MILES' JOURNEY.

26th.—Rose at 5 a.m. Secured two hours' study, and taught my pupils for two hours; then Mrs. Chau came to spend the day with us. In the afternoon secured an hour for visiting, and some time for correspondence. Then Mr. Parker came home, and told us of a poor woman, forty miles off, who was in great danger. Thinking we might be of help, we both started immediately, and had a nice ride, but became very tired before morning. We saw very pretty places on the way, and such pretty wild flowers, and had some nice talks with the men who accompanied us; but, to our great sorrow, found the poor woman had passed away. Many women came in to see us; they were all so friendly. The next day I went to visit several homes. Mrs. Parker was too tired, she had not slept at night. I should like to visit the place again. In the cool of the evening we started home; I had a very bad horse, which threw me twice. The last time I was hurt, but not seriously. We had a nice time in a village on the way, and arrived at Ts'in-chau about 4 in the afternoon. The LORD kept us from taking small-pox, though we slept on a k'ang (brick bed) where a child lay ill with it.

June 1st.—Rose at 5. Studied two hours before breakfast, and two hours after; then taught my pupils. In the afternoon had a very nice time while visiting. After worship with the servants in the evening, secured an hour's study before retiring at 9.

10th.—Mrs. Ho again confessed to me that she believes our GOD to be the true GOD, but she is so afraid of other people, and loves the world so much. Oh, to be earnest and prevailing in prayer for her and her little daughter!

25th.—One of my happiest days in CHINA! The LORD has been so near me all day. I had been speaking to different groups of women for six hours.

26th.—Study four and a-half hours; teaching five and a-half hours. Some time ago I was speaking to a few women, and a little boy about twelve years old helped me. I could see that he knew much of the truth, so I asked him who told him about JESUS. He said he often heard Mr. Parker speak in the chapel last year, and that he had given him a book. I asked him to come again and see Mr. Parker. Then a man (the boy's father, I suppose) came up, and raised his hand to strike him, saying, "Do you want to follow them?" They both went away; but to-day the boy came here, nursing his little sister. He is such a nice, gentle boy. Mr. Parker asked him a great many questions, and was delighted with his answers. He only made one mistake, and that was confusing the seventh day of worship with the three days of JESUS being in the grave. Mr. Parker asked him, "Does JESUS love you?" "Yes," he said. "Love *you?*" "Yes, the *Book* says so." How many grown-up men have often heard, but do not understand this; this little boy could answer without a doubt. He frankly said, however, there were many words in the Book which he did not understand.

29th.—Studied eight hours; visited and taught four hours. To-day twelve children came.

July 2nd.—Another most happy LORD'S day. After remembering the SAVIOUR'S death at His table, I went to the West Gate. I go every Sunday to teach the children who come to the preaching room, and to have a little talk with Mrs. Chang and Mrs. Chau, but I am asked into many houses on the way. Going along, I did so wish I could visit some Mohammedan women. I did not know I was near the Mohammedan houses. Just then some of the women asked me to rest a little, and were very kind, so I had the privilege of telling them, too, of JESUS. The women are specially kind when they think I am hot and tired, and ask why I come out in the sun. I feel so much the prospect of leaving them, especially as I have a fear that the LORD, perhaps, may take me away from them to work among the THIBETANS. Some time ago, when at Pyrland Road, I desired this very much, and I am willing now if the LORD will.

5*th*.—Went out for seven hours, and had such a nice time. I feel leaving the women so much, and hope when I come back to have regular rounds, and to hold some classes among them. As for expecting the poor women to come to us, that is out of the question. Their feet are extremely small.

9*th*.—My heart overflows with thankfulness! This again has been such a happy day—it is so good of the LORD. I did so long that my West Gate friends should have a fuller and clearer understanding of the plan of salvation before I went away than I could give them, and the LORD in His goodness made it easy for dear Mrs. Parker to go with me. She spoke to different groups of women, and many asked, "When are you coming again?" The children clung around me, saying, "When you are away we shall think of you." Many strangers, both among the women and children, came, they were not invited, but I do like those who come without invitation, they listen more attentively. On the way, too, we had such nice times. We were asked into more houses than we had time to enter; I hope to visit the remainder to-morrow, as I never like to refuse an invitation if I can possibly help it.

At the meeting afterwards, all the inquirers were present, and a fair number of strangers. Last Sunday the people were rather startled, as some grand officials came in at worship time, and rumours are now about that the Queen of England is to be Queen here, and that Mr. Parker is to be one of her great men at Lan-chau, the capital.

10*th*.—Went out for about five hours. At first I was afraid I had come without being sent; but returning, realised the LORD with me. About three women could not understand me; but others understood me well, one thought I was a Chinese woman, my words were so "clear." This is the second time I have been told I am a Chinese; it is nothing to go by, perhaps to-morrow some people will understand but little; but the LORD is my helper, and I am getting more happy every day. I do want it to be my meat and drink to do my FATHER'S will.

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

BY MR. JAMES CAMERON.

(*Continued from page* 32.)

MY SECOND letter brought me back to Pakhoi on Christmas Eve. I spent some five or six weeks there, as it was so near the end of the Chinese year, when travelling is both inconvenient and unprofitable. As soon after their new year as men could be engaged to carry my luggage, I set out on an overland journey to the city of Canton. This occupied two or three weeks. In many of the towns and villages I was able to do a little work, as I supplemented my slight knowledge of Cantonese with the Mandarin dialect. On some parts of the route we travelled by boat, and did so by night. By this mode one can attend a market all day, embark at night, and find himself in the morning at another market town. On the first part of the journey the country was not densely peopled, neither did it appear so fertile as further on. In one or more places many lepers were seen sitting by the road-side begging. I had seen a few in Pakhoi, but not quite so loathsome as these.

On the second half of this journey I had, what to me was a novel experience, *i.e.*, the great pleasure of meeting here and there with the native assistants in charge of out-stations belonging to the English Church Mission, the American Presbyterian Mission, and other Protestant Missions. The native Christians seemed pleased to see me, and gave me all the information they could. I heard that in most towns or cities there was one or more at work for the MASTER. These out-stations are under the charge of the missionaries in Canton, and of one in Hongkong, and some Christians are connected with most if not all of them. I expect the whole province will soon be occupied in this way, and that they will then extend their operations into those parts of KWANG-SI where the Canton dialect is spoken. The last part of the trip I travelled by passage-boat, as I did not feel well; and on reaching Canton I had to stay several weeks before I was again well enough to resume travelling.

On March 18th (1879), I bade the kind friends who had so hospitably entertained me adieu, also all the missionaries with whom I had enjoyed happy fellowship. In the midst of many discouragements they have much to cheer them. The yearly number of converts is on the increase, and at that time a bitter persecution was raging, that tested the genuineness of the work, and doubtless helped to purify and extend it—as persecutions have done in other places, and in past ages.

THE JOURNEY NORTHWARD.

I left Canton by passage-boat, accompanied by a Hakka Christian, who was to be coolie. Our first stage was by boat to Pak-nai, distant 120 *li*; but we had to leave it 20 *li* short of that place, on account of the shallowness of the stream. After travelling this 20 *li* we had breakfast, and spoke to the people, who assembled to look at the foreigner in Chinese dress—quite a novelty to them. Forty *li* further north and we reached Skih-kok, a market town on the right bank of the north river, and there we put up in a house belonging to the South American Baptist Mission. Many came in to the chapel, so the native in charge had a service, and the audience seemed to listen with attention throughout. Assisted by the native helper, I engaged a boat to take me to Shao-chau Fu, and embarked the following morning, reaching the city in eight days. On the second day I found my boat was a floating hospital. Separated from me were two small-pox patients, and in my own cabin the two eldest sons, who had helped to work the boat, lay very ill with fever. We were mercifully preserved from contagion, but greatly delayed by frequent stoppages, to consult doctors and get medicines. The poor lads had to suffer tortures, but I suppose the quacks did not care so long as they got their fees. We passed other two out-stations by the way, and reached

SHAO-CHAU FU, THE WESLEYAN MISSION STATION,

late on the 26th March. I had a hearty welcome from the missionaries, Messrs. Selby and Hargraves (notwithstanding I had informed them of the illness of my companions in travel), and was just in time to sit down with them to dinner. They have rented premises in this city, and intend to make it a centre from which to work the neighbouring cities. They had then one out-station connected with their work. With them I spent six days, and enjoyed the

visit much. Mr. Selby and a native helper preached daily to attentive audiences, and after preaching had a talk with all who chose to stay. Several seemed interested in the Gospel, and they hoped soon to see some come out on the LORD'S side. Mr. Hargraves' chief work was the study of the language, in which he had then made good progress.

On August 1st I resumed my journey, and in three days reached the last city and last mission station in the KWANG-TUNG province. This station belongs to the Rhenish Mission, and is occupied by an ordained native preacher, who was educated in Germany. He is helped by another native assistant, and by a man who can use foreign medicines, having been an assistant in Dr. Kerr's hospital in Canton. Many listen to the preaching, and about twenty, I believe, have joined the Church: not a few others are more or less impressed. In this city and neighbourhood I found the Mandarin dialect quite usable, so also were the Cantonese and Hak-ka dialects. The city is nicely situated, being in a large and fertile plain, but its trade is small compared with former years, the opening of the Yang-tsï ports having diverted much of the traffic that used to pass this way. Still there is a fair amount of transit between KIANG-SI and KWANG-TUNG by the Mei-ling pass, judging from the number of burdened coolies one meets in a day.

On the morning of the 5th August I crossed

THE MEI-LING PASS,

said to be 1000 feet above the plain. The road was good, and the scenery and the view from the top were very fine. Proceeding, we soon reached the first city in KIANG-SI, Nan-gan Fu, and put up there. We only stayed over the Sunday, as the *Ya-men* runners (doubtless instigated by their superiors) troubled the innkeeper a good deal. I was able to preach the Gospel to many, as the Mandarin dialect was now in general use. From this point I took passage in a boat for Kan-chau Fu; but it was heavily laden with goods, and had too many passengers to allow of any speed on the shallow river. After a time the boat was run upon large stones, and a hole was driven into the bottom. The people had, in consequence, to stay and dry their goods and repair the craft. I left them to proceed overland, and none too soon, for when I got my things out there must have been over eighteen inches of water in the boat.

We had a trying land journey, owing to heavy rains. The country traversed was in part fertile, but much poor soil was also seen. On the road we met a Canton man, returning to his home with all speed, having for companion another man's wife. They appeared afraid of pursuit. In one of the inns at which we stayed, the landlord had been away for some time searching for his wife, who had absconded. He returned while we were there, and poured his complaint into the ear of a companion. The wife would not return, her friends would give him no assistance, and he had to come home alone. His chief sorrow seemed to be on account of the money he had paid for her, and the further difficulty of raising sufficient to buy another. His friend asked how much he had given for her, and on being told, said, "Oh, you would have had to give her as much for her years' wages had you hired her as a servant, so have not lost much by her after all!" On reaching

KAN-CHAU FU

I sent my man on ahead, and he found quarters in an inn in the suburb without difficulty. The rain, I suppose, prevented the people on the street from paying any attention to my arrival, and in the inn none recognized me to be a foreigner until I told them. The heavy rain kept me in-doors that day and the next, but a few neighbours came in, and I was able to speak to them, as well as to those staying at the inn. On the third day I entered the city, and when it got noised abroad that I was a foreigner, my presence created a great commotion. Some came from the *Ya-men* to the inn to inquire where I came from, and what was my business and destination. They did not seem to like the idea of having a foreigner in their city. In the evening, unknown to me, my landlord was sent for and beaten by the official for having harboured a "foreign devil!"

This city is large, and has a good trade, having direct communication by water with Kiu-kiang, the treaty port of KIANG-SI. Sugar-cane is grown in the neighbourhood.

EASTERN KIANG-SI.

After leaving Kan-chau I crossed the river, and visited all the cities in the eastern part of the province. This route was chosen as I thought these cities had less chance of being visited by others, seeing they required overland journeying. The road was bad for walking, and the coolie I had hired deserted us on the first day's journey. I had only gone on a little in front, when my man called after me, saying he would not proceed. When I turned back he ran away. Two men passing at the time agreed to carry the load between them. Next day we passed some coal mines, and found the country more open and cultivated, and better peopled. In the cities the people were very civil, and many listened with attention to the word preached. In some places, however, opium was largely grown, and the people were much addicted to its use. I heard that even young lads went into dens to smoke.

Kien-chau, the next prefectural city visited, is of good size, and is fairly busy. The people were very quiet. The next city beyond was a small hien on the borders of FUH-KIEN, almost in ruins. We put up in a large suburb, and had many talks with the people. One or two persons tried (but unsuccessfully) to create a disturbance on Sunday, while I was on the street giving tracts and speaking. It seems some of the American missionaries from Fu-chau had visited this city some years since, and were rather roughly handled.

VISIT TO A FUH-KIEN MISSION STATION.

From this point I crossed the hills into FUH-KIEN, and visited the mission station in Shao-wu Fu. Our road was first through a very fertile and extensive valley, then over high hills, at the base and on the sides of which the tea-plant was growing. I had seen the shrub for some days past in the lower grounds, and the leaves were being gathered and dried. On descending the hills we entered the fertile Shao-wu plain, and soon reached the city. The walls enclose a large space, but the city was partially destroyed by the rebels, and has not yet recovered anything like its former population or opulence. Roman Catholic and Protestant missionaries labour in the city and neighbourhood. The latter have not been many years at work, but have succeeded in drawing a few around them, some of whom profess to be Christians, while others are favourably inclined. Several out-stations are connected with this work, and in them also the missionaries have had some encouragement. The staff consisted of two married missionaries and a married doctor. He had built a nice little hospital, and hoped soon to open it for the reception of patients. His out-patients were increasing, notwithstanding he charged them a trifle for medicines. The plain seems to be malarious, and our friends often suffer from ague.

I spent a day or two there, and enjoyed my stay much. Mutual love to the LORD JESUS soon draws people

together, and makes Christians soon feel like old friends instead of acquaintances of yesterday. I enjoyed meeting with the native Christians at night, and was able to speak to them, as Mandarin is understood thereabouts. Such sights cheer and encourage wanderers like myself, and show that where there is earnest and faithful work done, there will sooner or later be fruit found in the conversion of souls to GOD. Parting with these kind friends filled me with sorrow, although we had been entire strangers to each other only a few days before.

THE BORDER TRADES.

From Shao-wu I travelled northward towards KIANG-SI. Our road lay through a narrow valley, and often by the river-side, which was still navigable for small boats. The chief cargoes seemed to be materials for the manufacture of paper. In the afternoon we passed a small hien city. I was only able to do a little work in one of its suburbs, and then to pass on. Beyond it, the chief industry seemed to be paper-making. Bamboo is grown extensively on the hill-sides, and from it the paper is made. Many hands are employed in the manufacture, as the bamboo has to go through many processes before it becomes paper. A good price and sale are readily found for it; it is largely used in Shanghai. It is very white, and although thin, is strong compared with most papers seen elsewhere in the empire.

We had again some hills to cross ere we left the province of FUH-KIEN, on which we met many tea carriers on their way to Fu-chau with KIANG-SI teas. Coolies with loads of lime were also plentiful. It is used largely by the paper manufacturers, so was not going far. On entering KIANG-SI, we had more level country, as the road lay in the valleys, and here we found wheelbarrows in use. I hired one to carry my baggage and coolie, as he had hurt his foot. Coal is found in the hills here, and is very good.

A CHINA INLAND MISSION OUT-STATION.

In one large market town, Ho-k'eo, we halted, and while preaching on the street I was told there was a JESUS' Hall in the town. At first I thought it was Roman Catholic, but all said it was not; so after speaking, some directed me to the place, but it was closed, and the preacher was out. I called again in the evening, and was astonished to find in the preacher an old friend: a Chinese Christian I had known some years before in Kiu-kiang. I now found that this was one of Mr. Cardwell's out-stations. We soon had many visitors, to whom we spoke. After a talk with the old man about the work, I returned to my inn, but left the town next morning early, as we had engaged passages by boat. We arrived at Kwang-sin Fu about dark, and found an inn without difficulty. On the street on the following day I met a colporteur sent out by the Church Mission in Hang-chau (CHEH-KIANG province). He told me he had a companion, who was then away in the country. Their sales up to this time had not been large, but they expected to do better as they went further into the province. After spending some time in this city, we set out by boat for Yüh-shan hien, where I expected to find one of our own mission out-stations. On account of recent heavy rains the river was flooded, and the boatmen were afraid to proceed; so we left them, hiring a coolie to carry the luggage. We arrived at the city early on the second day. The road was good, and the country level and well cultivated. At one place we had to be ferried across what must on ordinary occasions be a small stream, but was now swollen into a rapid and dangerous river. On reaching the city I was disappointed to find no trace of chapel or even Christians.*

On Monday forenoon, however, while preaching in front of the *Ya-men*, some one told me we had a place at some distance from the city, on the way to CHEH-KIANG. I had also the night before heard of one or two Christians being in one of the suburbs, but on sending my man to make inquiries, he only found a Roman Catholic preacher, who had taken up his residence there, evidently with the intention of opening the way for the priest. In the afternoon we left the city, and about dark arrived at

ANOTHER OF OUR KIANG-SI OUT-STATIONS,

Sing-k'eng. On making myself known, I had a hearty welcome from an old farmer and his family. The news soon spread that a missionary had come, so the Christians gathered, and we spent a pleasant and, I trust, profitable evening together. We soon sat down to a sumptuous supper, and when it was time to retire I had the best room given me. For a long time after I could not sleep from joy. That is a complaint one has not often to suffer from when wandering through the interior. In the morning I left, after an early breakfast, as I found the Christians were very busy in their fields, it being the time for transplanting the rice.

I was most agreeably surprised to find in every village through which we passed on our way to the next city, many who had a very intelligent knowledge of the Gospel. It was a great pleasure to have an opportunity of speaking to such people. About noon we reached the

FIRST CITY IN CHEH-KIANG,

Chang-shan, and were glad to find our Mission had a chapel there, and a native preacher in charge. We were directed to the place, and received a hearty welcome from the evangelist. For the rest of the afternoon and evening we had many visitors, and he and I spoke to them. All this work belongs to the Kiu-chau station. When Mr. and Mrs. Douthwaite arrived there, I believe there was not a Christian convert, and, of course, none of these out-stations. Since then they have had much to praise GOD for.

On the morning of May 15th I embarked for Kiu-chau, and reached that city early in the afternoon, and was soon introduced to our missionaries. I found other visitors had just arrived that morning from Hang-chau—Mr. and Mrs. Stewart and children, also Miss Kirkland, all of the American Presbyterian Mission. With these dear friends I spent several weeks, and was very sorry to leave, as I liked the people and place so much. In my life, parting seems to be the rule, and yet one never feels as if one could get used to it. On the way to Shao-hing Fu I felt very lonely, notwithstanding the beautiful scenery and the quick run. The river being flooded, the river journey was made in a very short time.

SHAO-HING FOOT-BOATS.

Leaving the river for the canal to Shao-hing, Mr. Meadows' station, I had now my first experience of a foot-boat (*i.e.*, a boat in which the boatman works the oar with his feet), but did not dislike it. As the journey was short, and we travelled all night, I arrived at the city long before day, but did not land until sunrise, although I was terribly tormented by the largest musquitoes I had yet seen.

In Shao-hing I spent a few days, and saw not only the members of our own mission, but also those who labour in

* These reside in a village two miles from the city; since Mr. Cameron's visit a chapel has been opened in the city itself, and a native pastor now resides there.

connection with other missions there. Both in our school and chapel work our friends have a good deal to encourage them. Many listen to the Gospel daily, and some believe, while others are still afraid to take the stand it demands. From Shao-hing I travelled by night-boat to Hang-chau, and arrived early on the following day. Here, too, I only made a short stay, but yet long enough to see most of the resident missionaries. Being in a hurry, I saw little of the grandeur of this wide-famed city, but proceeded by foot-boat to Shanghai. On going to our mission-house I found Mr. Landale there *en route* for Che-fu, and accompanied him by sea to that port.

CHE-FU AND THE SHAN-TUNG PROMONTORY.

We had a pleasant trip to Che-fu, where I spent some two or more months to recruit, as I found, after some days' rest, that I was more run down than I had been aware of.

Before setting out on my next long journey, Mr. Pigott and I took a short tour round the Shan-tung promontory. This trip occupied about a fortnight. We got a supply of tracts and Scriptures from the Rev. Dr. Williamson, and were able to sell a good many, notwithstanding that other missionaries had been giving away books in the province for years. In some cities, towns, and villages, we had many to listen to the message of mercy. The cities, however, we found were small, and with little trade; the people consequently were very poor, and many were unable to read. The inns, too, and the food were very poor, our chief articles of diet being underbaked cakes and raw or cooked eggs. I found this food unwholesome, and ere many days passed was almost laid up. We saw several men washing for gold in one of the streams, and it being the first time my companion had seen the process, we watched them a little. The gold found did not appear to repay the time and labour expended. One little piece shown us might have weighed a few grains. Another stream also, passed a few days later, appeared to have been worked for gold. The country was hilly, with much unproductive and uncultivated land. Other places, however, were evidently fertile. The people were everywhere civil and nice. Nevertheless, we were not sorry to find ourselves back in Che-fu, late on a Saturday night, and were pleased to find arrangements had been made for a speedy start on our projected journey through the northern provinces of this vast empire.

(*To be continued.*)

Work among the Sailors at Shanghai.

THE Sunday night Gospel meetings at the Temperance Hall have now become quite an established institution in Shanghai, and thoroughly deserve the support of the public; conducted in a quiet but earnest manner, and seeking with single eye the glory of God and the good of mankind. Primarily and particularly intended for sailors visiting our port, the services attract a fair number of residents, some of whom seem, from the regularity of their attendance, to appreciate very highly this "means of grace."

The speakers include all sorts and denominations of Christians, ranging from the venerable missionary to the youthful mercantile assistant, and from the chaplain of a man-of-war to the humblest seaman. No arbitrary distinction is made between the clergy and the laity, and on this platform the motto is, "One is your master, even Christ, and all ye are brethren."

The proceedings commence at half-past seven, when tea and biscuits are handed round for the refreshment of the sailors and others who may care to partake of them. The trifling expense attendant upon this is borne by a few who are interested in the movement, and they are indebted to the kindness of the committee of the Shanghai Temperance Society for the gratuitous use of their comfortable hall. About a quarter of an hour suffices for the light repast, and punctually at fifteen minutes to eight the gentleman who habitually conducts the services rises and gives out a hymn, which is invariably sung with great heartiness. British sailors are everywhere noted for their broad chests and powerful lungs, and at these services they have full play, making the place ring again.

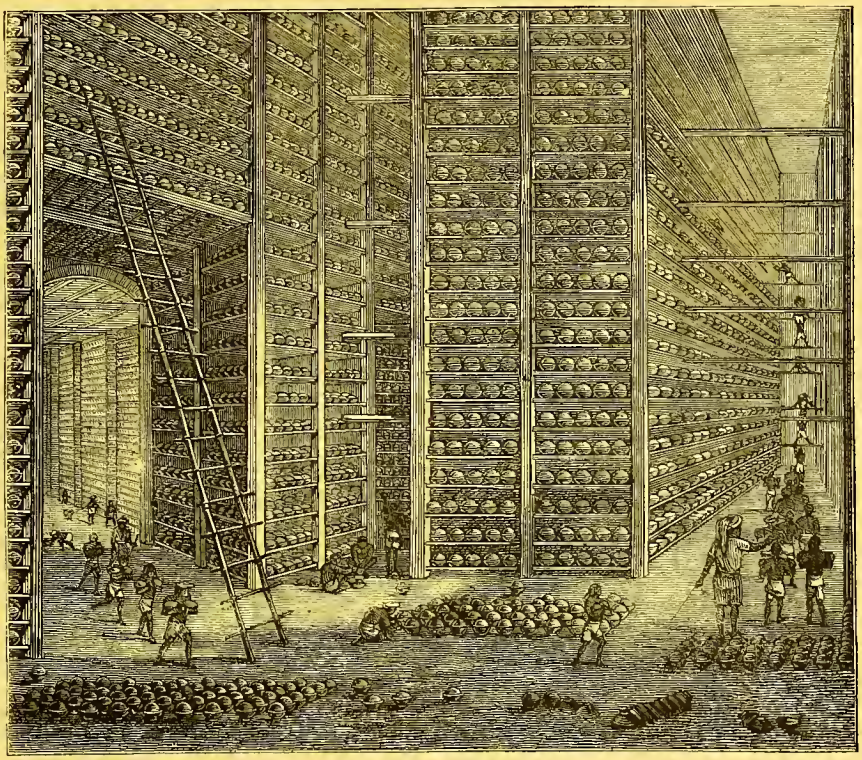
The hymn being over, a short, earnest prayer is offered by some one among the audience, and a portion of Scripture is read. Upon this follows an address some twenty minutes in length. It may be the thoughtful production of an experienced divine, a practical appeal from a man of business, or a few burning words from a converted sailor, but in any case the theme is sure to be the same, viz., "Christ and Him crucified." Some stirring addresses have recently been delivered by the captain of a sailing vessel temporarily in these waters, on the "Anchor of Hope" and kindred subjects of a nautical character, which arrested the attention of those present in a remarkable degree. Nor has the Gospel been proclaimed in vain. At various times many have risen in the meetings themselves and testified that they had there found peace with God. Others have gone back to their vessels under deep conviction of sin, and in some instances letters have been received months afterwards from distant ports expressing gratitude to God for blessing bestowed at the Shanghai Temperance Hall.

The first address is usually followed, after further singing and prayer, by a second, similar in character, and the meeting is brought to a close upon the stroke of nine o'clock. Great stress is laid upon concluding punctually, as sailors usually have only limited leave, and would hesitate to go to a service if they could not depend upon getting away at a fixed hour.—*The Temperance Union.*

CHINESE CHESS. (*See page* 47.)

CHESS and draughts are unlike the same games in Europe. In chess each player has sixteen pieces arranged on the intersections of the lines; the board contains seventy-two squares, divided from each other by a line representing a river, on the banks of which the battle is supposed to be fought. There are five pawns stationed in the van, two artillerymen in the rear, and the king, with his suite of two aids, two elephants, two horsemen, and two charioteers, stands in the top row. The king and his two aids cannot go out of the four-square enclosure in which they stand, but the other men can cross the river; the horsemen and charioteers correspond to our knights and castles; but the aids, artillerymen, and elephants have different powers from any pieces in European chess. Draughts are not often played; the number of men is 360, half of them white and half black, intended to represent the number of days in a year: it partly resembles our game of fox and geese.—*Dr. Wells Williams' "The Middle Kingdom."*

The Manufacture of Opium by our Indian Government.



THE STACKING ROOM.

"In the stacking room the balls are stacked before being packed in boxes for Calcutta, *en route* to China. A number of boys are constantly engaged in stacking, turning, airing, and examining the balls. To clear them of mildew, moths, or insects, they are rubbed with dried and crushed poppy-petal dust."—*The Graphic.*

"All Going to Debauch the Chinese."

"After he had led me through story after story, and gallery after gallery of the factory, with opium balls right and left, in tiers of shelves to the ceiling, upon my expressing amazement at an exhibition of opium enough to supply the medical wants of the world for years, he replied nearly in these words: 'I see you are very innocent; these stores of opium have no such beneficent destination. It is all going to debauch the Chinese, and my duty is to maintain its smack as attractive to them as possible.'"—*Julius Jeffrey, F.R.S.*

"*Slavery was not productive of more misery and death than was the opium traffic, nor were Britons more implicated in the former than in the latter.*"—*The late Dr. Medhurst.*

Gan-hwuy Province.

EXTRACT FROM A LETTER FROM MRS. TOMALIN.

GAN-K'ING, *December 8th.*—Mr. Pearse will have told you all about Gan-k'ing. We were a very happy party together when he was here, but since then the Lord has seen good to take to Himself our dear brother Macgregor. It has been a great blow to us all. We did so enjoy fellowship with him; he was one who truly walked with God. He died of confluent small-pox. Dr. Wilson nursed him, himself not very strong at the time. When all was over he was ill for nearly a week, and at first we feared he also was sickening for small-pox; but he soon got better, and I am glad to say now he is quite well. So is Mr. Cooper; he went down to Shanghai about three weeks ago with Mr. Eason and Miss Southall, who were married last Saturday. We expect them up by to-night's steamer. How long they will be here we do not know; perhaps they will wait for Mr. Taylor, whom we expect at the end of this month.

Mr. and Mrs. Hunt arrived here yesterday. They came down to Hankow for a change, and now they have come here to pay Miss Hughes a visit. They are very anxious she should go back to their station with them, but of course she cannot leave her twenty girls; neither Miss Findlay nor Miss Evans, who are living with her, can take charge of them, as they do not know enough of the language.

Miss Fausset was very much missed in her work among the women. She is a very earnest worker, and went out every day amongst them. She has helped, as well as Miss Southall's medicines, to open a wide door amongst the women. We are always well received when we go to their homes. I go out as often as I can. I have brought my nine children from Chin-kiang, and I have them just as I had them there, only in the morning they go to school to Miss Hughes.

When Mr. Tomalin is at home he is very busy four mornings in the week, seeing patients. He has been absent a fortnight to-day, visiting some of the stations, and going to a village near Nankin with a Christian who came from there on purpose to fetch some one to preach the Gospel to the villagers, who had got interested through his testimony. The man was waiting here for several months till some one was able to go with him. He helped Mr. Tomalin much with the patients, and made himself useful in other ways also, taking no wages. He is a very simple, earnest old man; now and then we gave him a few hundred cash. He was delighted when Mr. Tomalin was able at last to go with him. I expect they are there just now. He intended to stay there with them for a few days.

EXTRACT FROM A LETTER FROM MISS EVANS.

GAN-K'ING, *January 13th.*—I have had more real and perfect joy since I have been in China than I ever realized before.....

I am very happy here with Miss Hughes. I love her very much—she is so kind and affectionate. The Lord is so good to me; wherever I go He gives me friends.

We have had Mr. Taylor here holding a conference; we numbered nineteen in all. Two meetings were held each day. The morning meetings commenced at 10.30, and generally lasted till 1 p.m., after which we all took dinner together. Our evening meetings commenced at 7 o'clock, and generally lasted till 10 p.m. The meetings were held for eight days, until Christmas, when the family party broke up. The glorious meetings we have had we shall never forget. You will be glad to hear that I am now quite well and very strong—I never felt better in my life. Since I have been here the Lord has helped me with the language. Before Mrs. Eason went away she took me out with her a little to visit the women. I like it very much. I do so long to be able to tell these poor women, of all that Jesus has done for me, and what He is willing to do for them. We have arranged among ourselves to go out to a distant village once every week. We have been out twice since the conference; Miss Hughes takes Miss Findley and myself in turns. I was so cheered this week, when I went out with one woman, I ventured to speak a little freely, and the women were delighted because they understood what I said, and I need scarcely say my heart was glad. I did thank my Father heartily for helping me. I had been pleading for help before I went out, and my pleadings were not in vain. God did hear and answer my prayer. I want to be used for my blessed Master. Do pray that I may be made fit for the Master's use. Ask the Lord Jesus to keep me very humble and very zealous for my God and for poor souls. The evil one is a strong and mighty foe, but He who is our Captain is able to defend us against all the fiery darts of the evil one. Christ, our Lord, has promised us never to leave us, and our eyes are up to Him for all needed grace and help.

The girls in the school help me a good deal with the language. Miss Findlay and myself take prayers with them every night in turns. Miss Hughes has kindly given me the privilege of taking them for prayers every Sunday morning. One night this week I had a long conversation with the girls about prayer. The chapter we were reading suggested a thought to my mind of an instance that occurred to me shortly after my dear father was taken home. So I told the girls as well as I could, they helping me now and then. They were quite interested.

The Lord is indeed good to me—*I lack no good thing*. I am so very unworthy of the least of God's mercies, and yet my path is strewn with them. Every morning brings some fresh token of His faithfulness and love.

A GAME OF CHESS. (See page 44.)

A Winter Ride in Chih-li.

LET those who vote Lake Como "slow,"
Or grumble on the banks of Po,
And "wonder where they next can go,"
Try the great plain of Chih-li.

But it were best to leave behind
All hopes of an æsthetic kind;
Eye, ear, or nose, small joy we find
Upon the plain of Chih-li.

Look not for lake or rippling rill,
Or giant tree, or wood-crowned hill,
Or sweet wild flower—or aught to thrill
Your artist sense in Chih-li.

And as to equipage—alack!
No Pullman's car on even track,
Or easy chaise with cushioned back,
Has yet been seen in Chih-li.

A two-wheeled cage, four feet by three,
Holds traveller and traps; for he
Sits on them à la Turk—you see
This is the mode in Chih-li.

The carriage lacks both door and springs,
Upon its shaft Wong sits and sings
To cheer his mules—tall, bony things,
Reared on the plain of Chih-li.

The leader swings his tail with grace,
Now kicks, now breaks his hempen trace,
Four miles an hour his constant pace,
Upon the road in Chih-li.

Aroused from sleep ere break of day,
You crawl along the rutty way,
Resolved to see whate'er you may
While wandering through Chih-li.

Enthroned within the cart, you try
To look o'er Wong's broad back, and spy,
Perhaps—*three feet* of clear blue sky,
Which, after all's *not* Chih-li.

Creeping outside to mend your view,
You find earth wears her earthiest hue,
And that ere long *you're earthy too*,
Like all beside in Chih-li.

Fields, cattle, houses in the town,
The city scholar, village clown,
All are a dismal, dirty brown,
On winter days in Chih-li.

Anon the sun gets up, and then
You jolt along till half-past ten,
When hunger seizes mules and men,
Upon the plain of Chih-li.

An inn is reached—a yard with pens,
Choke full of carts, mules, pigs, and hens;
To cleanliness there's no pretence,
In village inns in Chih-li.

"Landlord!" you shout, "come dust this seat,
And bring me something fit to eat;"—
Ai-yah! roast mutton is a treat,
Not to be had in Chih-li.

If measly pork should suit your taste,
Or addled eggs, or bean curd paste,
They'll serve you up a meal in haste,
At any inn in Chih-li.

Nay, you may chance, if such your wish,
Of tough ox-hide procure a dish,
Swimming in oil—or bony fish
Caught in some pit in Chih-li.

But leathern cakes or bowls of rice,
With cabbage soup, more hot than nice,
And boiled dough strings, must oft suffice
An epicure in Chih-li.

Two hours pass by; the mules have fed,
You feel as if you'd swallowed lead,
And thoughtfully go forth to tread
Again your way through Chih-li.

Ere long a keen "north-easter" blows,
Dust fills your eyes, mouth, ears, and nose,
Or, for a change, perhaps it snows,
No strange event in Chih-li.

As night comes on, your whiskers freeze,
You cannot speak, you fear to sneeze,
And have to walk to save your knees
From growing stiff in Chih-li.

Or it may thaw—or worse, it rains—
The ruts are deep as English drains,
And, spite of tugging at the reins,
Progress is slow in Chih-li.

Dust now gives place to miles of mud,
And though Wong drives as drivers should,
The cart goes over with a *thud*
Into some slough in Chih-li.

Started once more, the tracks divide,
The night is dark, you have no guide;
Upon the wrong one you decide,
And so get lost in Chih-li.

At length in hungry, wretched case,
Almost too tired to wash your face,
You welcome any halting place
That you can find in Chih-li.

You find it *mud*—walls, roof, and floor—
One often cannot shut the door;
Of furniture there's little store
In such a den in Chih-li.

On the black walls hang two old scrolls,
The paper window's full of holes,
And visitors come in in shoals
Where'er you stop in Chih-li.

Two chairs, with legs whose race is run,
A greasy table, *minus one*,
A brick bed, when your supper's done—
Such is your room in Chih-li.

To warm this bower, if such your thought,
Live charcoal in a pot is brought,
Whose fumes soon make your head distraught
And like to split in Chih-li.

In summer, other "joys" are found,
Your couch becomes a hunting ground,
Where rats and other game abound,
Indigenous to Chih-li.

You eat, you sleep, you dream, you wake,
A watchman's yells your slumbers break,
While dogs and asses help to make
Your temper bad in Chih-li.

Thus pass the days, and thus the nights,
Such are the sounds, and such the sights,
These are the rich and rare delights
Of travelling in Chih-li.

I have not told you all, and yet
I fear this sketch will make you fret,
Until a cart and mules you get
To carry you through Chih-li.

Tientsin, N. China. JONATHAN LEES.

Prayer Answered.

FROM MR. ADAMS, OF KIN-HWA.

HERE in Kin-hwa Fu, far away from other foreigners, day by day, week by week, we are learning that God is all sufficient. Here is an answer to prayer which has strengthened us much. I left Kin-hwa early one bright Monday morning, a few weeks ago, for Yung-kang Hien, a city thirty miles away, leaving my dear wife with our two little sons and infant daughter, alone in our Chinese home.

Among the beautiful hills and mountains in which Yung kang Hien is built, I passed a few happy days with our four brethren and two or three inquirers. Ten months before we had no chapel, no preacher, no converts there, when Mr. Taylor and my family passed through the place *en route* for Kin-hwa.

Now we have a large two-storied house, rented and all expenses connected therewith paid by the natives themselves, four church members, and several real converts. Is this not something to praise God for? While I was enjoying the work, my dear wife was having a sorrowful time at home. Our sweet little daughter was taken ill the day I left, grew rapidly worse, until my wife thought her end was near. Three days and nights she sat up with the little sufferer, and longed for my return. She knew it would be useless writing to me, for I had intended preaching in the surrounding districts, and was to spend a fortnight in this work. She prayed hard that I might be led home again without delay.

I had gone seventy miles from Kin-hwa, twenty from Yung-kang, to a celebrated mountain where pilgrims from far and near resort to worship. After the first day's work, I felt a strong impulse to return. It was quite irresistible. My companion was surprised, and said that we had given out all our strength in climbing the hills, and now, without "rhyme or reason," "*u Yuen u Ku*," were to return. I said I felt God wanted me in Kin-hwa, and that I ought to go. We hurried back in time to secure a boat for the next day, Saturday. I did not feel quite happy about the boat, but as I was assured it would make the journey in one day, I was content.

But, alas! in two hours, the next day, the boat had not gone above a mile of the forty, as the water was low, and she had to be carried over the rapids, the cargo being first taken out on each occasion.

I felt I could not do anything else but walk, and the same day, after a weary tramp over forty miles of mountain road, I reached Kin-hwa: I had often to pray for strength on the way, and almost fainted when I did at last reach home.

I then found that my dear wife's prayers had been urging me home, when no other means could avail to bring me back. But is that all? No. She had been depending on me. I used all the remedies I could think of in vain. And we prepared to watch our sweet little daughter breathe her last. It was hard, it was pitiful, we loved her *so* much. Born to us here in our solitude, for four months she had been such a joy, such sunshine in our home! and now to lose her.

We felt after prayer and a little whispered conversation, "We are willing to give her back again, our darling little treasure," but it was a long and hard struggle to say and *feel* it.

Suddenly the verse, "The prayer of faith shall heal the sick" came into my mind, like an inspiration from God, as indeed it was.

I said, "You have been depending on me, and I on my remedies, and all is of no use; let us just ask God to raise her up, as He has promised; He wants to remind us that He is all-sufficient." With much earnest prayer, we commended our suffering babe to God, and yet with as perfect a submission to His will as we could exercise,

and from that moment she began to improve, and soon after was quite well. She is now the pride of her little brothers, the joy of our glad little household here in the solitude.

We daily prove His all-sufficient grace in our often trying work. "I will be with him in trouble;" and so we find it; He is always near—a reality.

Brief Notes.

Mr. HUNT'S letter of November 15th, written before he left Fan-ch'eng for a visit to Han-kow, contains an interesting case of conversion. "Since our arrival here we have been almost daily visited by a blind man, and some months ago he professed to find peace and happiness through the blood shed upon Calvary's cross. I am now satisfied that the man's belief is genuine, and hope soon to have the joy of baptizing him. Blind in an earthly sense, and seeing nothing of the beauties of creation, he has put to shame millions who fail to see in nature, nature's God. The contrast between now and then is very striking—once he thought life a burden to himself and others; now it is his daily joy to sit in the preaching-room and tell others of the perfect sight he will receive hereafter. We have visited Lao-ho-k'eo again, but have not been able to settle anything about a house yet. We met Mr. Sambrook there; he had just come down from Fan-ch'eng. He intends going into HO-NAN again shortly."

Mr. PIGOTT, November 10th, writes from T'ai-yüen:—"We have not much definite news to give you from here. We are all well, thank God, and the medical work getting on nicely, three or four men, and some of the women giving us much hope of their conversion, but there is a great deadness pervading the mass, calling for much labour, prayer, and patience. Five more of the Oberlin party have come to settle here—Mr. and Mrs. Allwood, Mr. and Mrs. Tenny, and Mr. Cady; they seem earnest evangelical people, and we rejoice to welcome them."

Miss JONES writes from Ts'in-chau, October 4th:—"I hope I shall not tire you with an account of our visit to Chau-ni-sï. We (*i.e.*, Mr. and Mrs. Parker, baby, and I) started on July 11th, and soon came to a place called Tsoh-shun, which Mrs. Parker and I visited last year; we had several nice talks with the women. At one place we met the mandarin of the district with about twenty followers beating down the opium. Early in the spring much had been destroyed just as it was getting ripe. The Ts'in-chau Tao-tai ordered his mandarins to go in person over the country, but we found that it was only the fields nearest the roads that were destroyed. However, I hope that so much loss this year will be a warning for next. On the 18th we saw the first THIBETANS, and the next day the high majestic hills which divide CHINA and THIBET came in sight; it was a nice clear day, and we could see their snowy tops. The farther we went the cheaper we lived, bread and eggs are very cheap, and we had large jugs of milk for six cash (¼d.) each. Many women came to see us here, and understood us well; and when returning one old lady remembered what I had said. They have all large feet, and the Chinese turn the toes up. We arrived at Chau-ni-sï on the last day of a large fair. On the way we had met many THIBETANS, most of them counting their beads like Roman Catholics. It was strange to come again among people whose language we could not understand; it sounds pretty, and has many r's, which they rattle well. The inn we stayed at was kept by a Chinaman with a THIBETAN wife—they are *cheaper* than Chinese wives. The men at Chau-ni-sï wear the Chinese dress. The women wear a long loose dress reaching to the ankles, and fastened in at the waist by a broad red girdle. The shoes and stockings in one are made of some red or blue material. The hair is divided into three long plaits, two of which fall gracefully over the shoulders and the other hangs behind—the married women have the side plaits prettily twisted up. Fastened to the middle plait are large thin round pieces of silver, which are left to dangle about the feet; the rich have many, and they are very heavy. The women work very hard; they come in crowds out of the city in the evening to carry water. This was the best opportunity we had of speaking to them of the water of life. The temples are large decorated buildings—the roof of one we saw was supported by eighty pillars, some of which were wrapped round with large mats of Turkey carpet. It had many brass shrines containing the ashes of dead Buddhas, and some had beautiful wild-flowers placed before them. What most took my fancy was a temple made of butter. It was about a yard high, and decorated with flowers and images all made of butter painted; it looked very much like waxwork. A fresh one is made every year. The temples are kept beautifully clean, but the priests are very dirty, they all smell of butter. We were often asked to take meals with the Thibetan women, and we always accepted. Their food and mode of eating are like those of the Chinese, with the one exception, that they put butter and milk in the tea."

Mr. GEO. CLARKE writes on October 30th from Yun-nan:—"I have very little to tell you. We have not been able to rent a better house. Many profess much interest in helping me to get one, and I have been taken to see some; but none are suitable. The women are as much afraid as ever, they have hardly a grain of curiosity in them. This is very trying to my wife, but we hope soon to have a Kwei-chau Christian woman with us, whom we trust will be a help. Our greatest need is male helpers. May the Lord save souls here! Thank the Lord, we are in good health. Our Christian love to all the friends."

Miss HAYWARD and **Mr. PARROTT** were married at the Consulate at Che-fu, on December 21st, by Mr. Baller. They left shortly after for Shang-hai, and expect to take up the Yang-chau work.

Mr. and **Mrs. JACKSON** arrived in Shang-hai by the French mail this week. **Mr.** and **Mrs. EASON** and **Miss STROUD** have left for YUN-NAN, **Dr. EDWARDS** with them. **Mr.** and **Mrs. HUNT** and **Dr. WILSON** will soon leave for Shen-si.

DEPARTURES FOR CHINA.

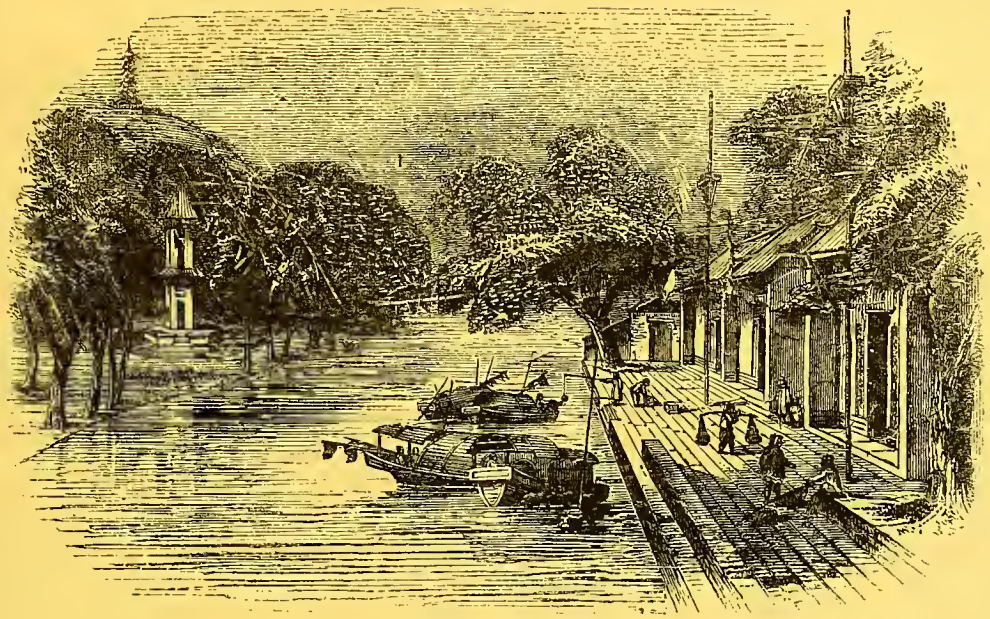
AS previously announced, Miss C. S. Goodman, Miss L. C. Williams, and the Misses Carpenter left for China, on Wednesday, January 31st. On the first few days of their voyage they passed through a severe gale, but all were mercifully preserved. Later accounts tell that they have been greatly prospered on their voyage, and have had much blessing on board.

Mrs. Cardwell and her daughter Amy, and Mr. F. A. Steven, left for China, on Thursday, March 1st, in the Peninsular and Oriental steamer, *Rosetta*. Meetings to commend them to God were held at Salters' Hall Chapel (Rev. E. Bax's), the Young Men's Christian Association, Aldersgate Street, and at other places. Letters received from them tell that they have commenced their voyage in circumstances of great encouragement and comfort.

REV. J. HUDSON TAYLOR.

MR. HUDSON TAYLOR is now on his way from China, and is expected to arrive in England before these pages reach the hands of our readers.

China's Millions.



THE BOATMAN'S HOME.

To the Friends of the China Inland Mission.

DEAR FRIENDS,—I cannot send forth the first number of China's Millions after my return from the field without a word of greeting and thanks for your sympathy and help during the four years of my absence from England, and without expressing the pleasure and profit I anticipate from opportunities of seeing many of you face to face while at home.

I take this opportunity also to ask for special prayer for the Lord's blessing on the loved workers I have left behind in China, and for His guidance and help in conference with my fellow-labourers in the home work. Our extensions into distant provinces, and the growth of the work, call for much prayerful consideration, that we may meet the ever-increasing requirements, and yet preserve the same simple lines of service which God has signally owned and blessed hitherto. We shall also need your prayers for Divine help in selecting from among the candidates those who are really called and qualified for co-operation with us in China.

Some of you may be able to unite with us in prayer for these, and other objects connected with the work, in the prayer-meeting we hold every Saturday at 4 p.m. in the large room at No. 2, Pyrland Road. I am anxious that others also, unable to unite with us in person, should yet assist us with their prayers as fully and frequently as they feel able. The work to be done is God's work;

and to be workers together with HIM in it is a great privilege, in which those who pray at home fully share, as well as those who give their children or their substance, or who, in person,

"Go with the name of JESUS to the dying,
And speak that name in all its living power."

There is a present reward for this loving fellowship of service of no mean value, as well as the coming one in that day when we shall rest from our toils, and shine radiant with glory in the kingdom of our GOD and FATHER. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not." Yours gratefully in CHRIST JESUS,

J. Hudson Taylor.

Chĕh-kiang Province.

THE WORK IN SHAO-HING.

BY MR. MEADOWS.

THE greater part of October I was at the out-stations with the pastor, and we were much encouraged and refreshed. We examined twenty-one candidates in all, and baptised thirteen—eleven men and two women. Several of these have been subjected to much persecution. One of the women was driven from her home by her husband, and after having returned, was most brutally beaten by him. The neighbours thought that she would die from the effects of it; but GOD in HIS mercy spared her, and prevented false reports being spread on account of it. I think that the more intelligent among the working classes are beginning to see that they have frequently been deceived by bad reports about the Christians, and are a little more cautious in accepting such; one may hear from outsiders exclamations like—"Made-upstories," "Agitating reports," "Laughable stories," etc. Yet the numbers who are ready to catch at anything derogatory to the good name of a disciple of JESUS are legion, and the "scholars" and gentry are not slow to take advantage of their numbers and credulity, you may be sure.

At two of our stations we have a promise of larger contributions. In the past I have been grieved at the apathy of the Shing-hien Christians in this respect. They are earnest enough in preaching to others, and bold too, even at the expense of name and limb, to witness for JESUS; and they will also help their own poor when in distress in ways truly to be admired; but to give out money for the support of a preacher they cannot see the duty of. They take up the principle of endowment very well, like that at Hang-chau, as this is in perfect keeping with the arrangements made for their heathen temples.

In the present stage of Christianity in China I do not see any objection to it. I have often thought of it, but always hesitated to suggest or introduce it, as men of good hearts and great minds tell us it is destructive of the voluntary principle which is the only one laid down in the New Testament. But in our own country endowment seems to have preceded voluntaryism, whether rightly or wrongly. But whatsoever they give, or whichever way they give, it is ours to inculcate that *love to* GOD, must be the ruling motive in their giving, and this will help them "to give cheerfully," for "GOD loveth a cheerful giver."

Tsông-kô-bu gives me more trouble than any of our other stations; there seems no fruit there but *lawsuits*, petty squabbles between believers and outsiders, and sometimes serious trouble between them.

Shao-hing is another place over which we mourn. There seems to be no life, *i.e.*, no aggressive life, in any of the churches in this city. We preach to hundreds and thousands in the course of a year, and some of these seem to give us most attentive hearts and heads, judging from their open eyes and ears to our message. There are six persons who have now been coming and going for a long time, and several have been examined as to their belief in and love to JESUS, but they cannot decide, or they *will not* decide, and yet they can't keep away from us altogether. There are also, I believe, several girls in the school who are not quite decided; but some of our old members give us anxiety and sorrow. A very little thing will put them out, and we shall not see them at the services for several Sabbaths; they take offence at the falling of a leaf, so to speak, and will not speak to each other for a long time. How hateful this must be in the sight of GOD, and how ugly to the angels! We need more of the SPIRIT of GOD in us to help us to rise above these wretched feelings. Can GOD *use* us if we have a bad temper? Will He use us if we are irritable and unforgiving? Both Chinese and foreigners have much need for prayer here. The LORD give us the patience and gentleness and love of JESUS a hundredfold more than we have, that we may the better glorify HIM. But I don't believe it is any one particular sin that keeps blessing and success from our churches, unless it be that *one great sin—our lack of the* SPIRIT *of* GOD; lacking this, we lack everything else. We cannot see clearly, or feel rightly, nor work properly and joyfully, with this sad lack in our souls. My inquiries lead me to the conclusion that this is *the* reason why missionaries gather so few converts in their immediate stations; all our flourishing work is away from *our locale;* it is the same with most missions I hear, except where a medical missionary is located. May the Lord quicken us, and bless us all this year as He has never done before, for His dear Son's sake.

The chapel at Yih-kô-chuen is crowded to the doors every Sunday with most attentive and interested hearers, not curious hearers, I assure you. When the pastor was

there just now, fifty-six countrymen sat down to dinner, which they brought with them. Even the firewood to cook the rice with is found by them. Poor Dao-ông Sao, who has been beaten several times most brutally by her husband, has just been beaten so severely by this savage as to be disabled in her legs, and she cannot walk. You know the Chinese curse of "I'll break your leg-bones." The husband has tried to carry this threat out to perfection. He has also forbidden both male and female disciples to visit her; and at last has prohibited the preacher from going near her. She, and a little boy twelve years of age, needs our prayers. This boy is not hers, but is a little inquirer, whose teacher has beaten him several times severely for going to chapel. He has made him kneel half the day at a time as a punishment. His parents now also forbid his going to the chapel. Pray for these.

"Other Seventy Also."

MANY months have elapsed since a number of us, who had met for prayer and conference in a city in the very heart of China, rose from our knees with strengthened faith and with a deep sense of the need of the unevangelised parts of the empire; we realised our responsibility to ask great things from GOD, and said to one another, "What shall we ask?" Taking a sheet of paper, we went over the vast country, province after province and station by station, making a note of the reinforcements needed to sustain the older work and to develop that opening before us; and the result was a determination to daily plead with God in agreed prayer, for 70 additional workers—42 men and 28 women—for our own work, and for large reinforcements to all the evangelical Societies. We decided to seek the fellowship of Christians at home in these requests, and drew up an appeal, which has since been published in the February number of this paper, as well as in other periodicals. Informing the scattered members of the Mission of our proposal, many who were not with us at the time united in the appeal and agreed to join in prayer, sixty or more banding themselves with us to bring these petitions daily to the throne of grace. Some of those we have asked for are already at work in China, some have arrived and are studying the language, a few at the time we write are now on their way, while there are others prepared or preparing to follow; and we again ask our readers to join us in prayer that GOD may give us the true-hearted men and women who are still needed to complete the number.

The following valuable thoughts, culled from Mrs. Grattan Guinness's pamphlet, entitled, "Other Seventy Also," seem to us so *à propos*, as well as so true, that we make no apology for reproducing them.

"IT WAS a grand day for the world when the Church awoke a century ago to the conviction that it was her duty to organise missionary societies: it will be a grander day still when the *real* Christians in the professing Church awake to the consciousness that it is their duty to be missionaries, each one individually to do all that in them lies, to 'tell it out among the heathen that a SAVIOUR lives.' . . . .

"It was after He had called, commissioned, and sent out His Twelve Apostles that 'the LORD appointed SEVENTY OTHERS ALSO, and sent them, two and two, before His face into every city and place whither He Himself would come.'

"There was room for 'the seventy,' as well as 'the twelve,' and much practical wisdom in missionary matters may be gained from a consideration of the action of CHRIST, in the choice, training, appointment, and commission of these,

THE FIRST MISSIONARIES.

"1. *What was their worldly position?* Poor and uninfluential. Some were fishermen, and most were men of that class, ignorant and unlearned. 'Not many wise, not many mighty, not many noble, were called.'

"2. *What was their spiritual character?* They were born of GOD. Believers, lovers and followers of the LAMB. Disciples indeed!

"3. *What special education had they received?* They heard and learned of the FATHER. They had been with JESUS. They had received from Him the words of GOD. They knew the mysteries of the kingdom of heaven.

"4. *Who sent them forth?* Their MASTER, the SON of GOD. As the FATHER had sent Him, He sent them, and He Himself was received or rejected in their persons.

"5. *What was their work?* Preaching the Gospel, and healing the bodies and souls of men. Testifying to the truth. Confessing CHRIST. Speaking by the SPIRIT of the FATHER.

"6. *What was their sphere of labour?* The country at large. Every city and place whither CHRIST Himself would come. They did not settle down, but were itinerant.

"7. *How did they travel?* As their MASTER, on foot, without luggage, and carrying no clothes but those they wore. Not singly or alone, but 'two and two.'

"8. *How were they supported?* Without gold, silver, or brass. By the hospitality of those among whom they laboured. By inquiring for the worthy, and making abode with them.

"9. *How were they protected?* They were sent forth as sheep and lambs, in the midst of wolves. They were to be wise as serpents, harmless as doves.

"10. *How were they treated?* Like their MASTER. They were received by some, rejected by others. He foretold they should be delivered up to councils, scourged in synagogues, brought before governors and kings, and persecuted from city to city.

"11. *How were they sustained in spirit?* By the conviction that it was enough for the disciple to be as His MASTER. By the faith and fear of Him who is able to

preserve and destroy both soul and body. By the supreme affection which they bore to CHRIST. By the hope of His coming glory. By the assurance that loss of life in His service is everlasting gain.

"12. *What did they accomplish?* The work that JESUS gave them to do. They instructed and healed great numbers of persons. They witnessed to the character and works of CHRIST; and conveyed to others the truths He taught. They gathered in the first-fruits of the harvest—of the multitude which no man can number.

"The MASTER called, trained, endowed, and sent them forth; He supported, protected, and guided them; He crowned their labours with such success as seemed good in His sight; *and He is the same yesterday, to-day, and for ever!*

"We have no fear, therefore, in encouraging young Christians in these last days to hear His call and heed His command; . . . . and no fear in aiding them to go out into 'The Regions Beyond' in obedience to HIS great commission! We feel it *must* be right to do so, and it is our earnest expectation and our hope that in nothing we shall be ashamed, ... and that in these young evangelists, CHRIST shall be magnified, whether it be by life or by death."

Native Helpers.

BY REV. W. R. LAMBUTH, M.D.

THE following notes of an address given by the Rev. W. R. Lambuth, M.D., of the American Methodist Episcopal (South) Mission, at one of our farewell meetings on the occasion of the departure of two of our medical missionaries, will be read with interest. We, too, have many native helpers of whom we can never think without joy. In the present number will be found addresses by some of these at a recent conference convened by Mr. Rudland. Their influence over the unconverted Chinese is, necessarily, much greater than ours can be; and there is no more important subject for prayer than that such helpers be filled with the SPIRIT of GOD, and in their difficult and trying positions be made more than conquerors. May GOD greatly increase the number of such workers in every part of China.

CHRISTIAN FRIENDS,—It is both a pleasure and a privilege to be here to-night. Like these brethren who have just spoken, I, too, have my marching orders; and after a furlough of a year's duration, am returning to the field.

I was struck by one remark which has been made, and as the hour is late, I shall confine myself to answering it. One of our brethren wonders if there will be that sympathy between the foreign physician and native helper which exists here so frequently in home missionary work, and which sympathy adds so much of sweetness to the work. I had thought of this myself before going out, for I had engaged in city missionary work and knew its joys as well as trials. But let me answer that the promises of GOD are abundantly fulfilled in the relations which we hold to those with and for whom we work. Your hands will be strengthened, and hearts cheered by the devotion and enthusiasm of those who will become by the blessing of GOD your native helpers. We soon get to love them as brothers, indeed! In proof of the same, let me cite two examples.

The one a middle-aged man, a native helper, engaged in the work in Shanghai. A man most energetic in his work—a Christian entirely consecrated in his life! He had not the advantages of some in education, and knew nothing whatever about medicine or surgery; but undaunted, with his soul ablaze with the love of GOD, and still keeping up his daily preaching in the dispensary and native chapels, he applied himself to the acquirement of all the medical knowledge within his reach. He attended all the clinics and surgical operations, and marked with an observant eye every motion of the operator, and took in all the details of treatment; until now he has had charge of the Mission Dispensary (of course under the supervision of foreign surgeons), and has been largely instrumental within the last two years in enlarging the dispensary into a commodious hospital. Through his energetic efforts, many Chinese merchants who made no pretensions to Christianity, subscribed liberally—some over £20 each.

He is a man of child-like faith, and one who knows his GOD, as the following instance will show. There was a case of gangrenous ulceration of the whole of a Chinaman's leg. The foreign surgeons (and we have the very best) had given it up as a hopeless case. This man, being much interested in the patient, resolved to do all he could to save him. He began to pray for him, and asked his friends among the native members to do the same, while he applied all the curative agencies of which he knew.

Days moved on—the patient still lived, though the decaying flesh was so widespread and so offensive, that it was a fearful task to dress it. They prayed on, however, and our friend continued his labour of love, until the LORD in mercy raised the sick man up and completely restored him to health. His friends and neighbours flocked in, astonished and delighted, and declaring that the Christian GOD must be the true one, and they desired to know more about Him. This instance of an answered prayer I got from the lips of this brother himself, who is a member of the Protestant Episcopal Mission in Shanghai.

The other case, which I will briefly outline, is that of a young man of twenty-four years, a native of the city of Tsing-poo, about twenty-five miles from Shanghai.

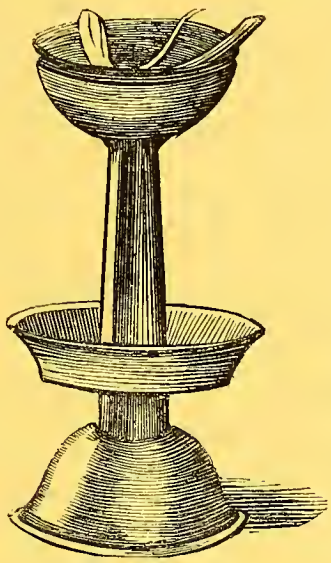
About five years ago, my father, the Rev. A. P. Parker, and a native preacher visited the above city with the purpose of securing a preaching place. This was the third or fourth attempt which had been made. The first day they spent in distributing tracts and preaching upon the street. During one of these sermons, a young man, who was an under-secretary to the Chief Magistrate of the city, passed by on

his way from the official's office to the city prison with a despatch. He heard a few disjointed sentences and then passed on, his curiosity having been somewhat aroused.

Upon the following day the missionary party called upon the Magistrate and requested a proclamation granting the citizens liberty to rent them a building for a chapel. This was flatly refused, and they retired disappointed. Before leaving, however, they presented him with a copy of the New Testament and some tracts. These last were torn to pieces as soon as their backs were turned, and the Testament hurled against the wall. It fell against the breast of the young man who had borne the despatch on the day previous, and was caught and concealed by him in his sleeve.

He retired to the secretary's room, and during the intervals of work would read a few lines of the curious book. He grew so interested that his associates began to jeer and say he had turned Roman Catholic. He ceased reading there, but took the New Testament home and read it at nights.

In about two weeks my father, who had returned to Shanghai, received a letter from some one in Tsing-poo saying if he would come or send a friend he would get him a preaching place. He had been so often disappointed, however, that he delayed a few days, thinking it was a joke being perpetrated upon him. In a few days a second letter came to the same purport. He immediately sent his native preacher, who was met in a deserted quarter of the city by a young man by the name of Tser, who gave him the above particulars in regard to himself, and added that he had become so intensely interested that he must have more light, and the only way to get it was to get a preacher to come and live there. Then he unfolded to the wondering preacher a plan for securing a preaching place. The plan was so successful that property was bought and a chapel opened at once.



A CHINESE LAMP.

Consisting of a brass or earthenware stand, supporting a saucer containing the oil and rush-pith wick.

He then spent his nights with this native brother, studying the Word of GOD. In the course of a few months my father baptized him. In two months more he wrote me (the work having been placed in my hands in the meantime) saying he was forced to work on the Sabbath, and he had learned that it was a day to be kept sacred. What would I advise him to do? I told him to carry the matter to GOD in prayer and be guided by His Word. I felt it was not the thing for me to dictate in the matter.

Several weeks elapsed, when I received another letter saying he had given up his position and was on his farm in the country. This was the more surprising as his official position was an ancient patrimony, to give up which, without any just reason whatever, was, in the eyes of his friends, the height of folly. I invited him to my station at Nan-siang, to act as my teacher in Chinese. He came joyfully, bringing his wife and child, accepting a salary far less than what he had been in the habit of receiving.

Not long after this we discovered a light in their room across the yard, into the small hours of the night; and wondering why he should be up so late, elicited the fact that as he had not time during the day, he was spending several hours every night reading the Bible to his wife, in the endeavour to lead her to CHRIST. Need I say he was successful, by the blessing of GOD? Such earnestness, such consecration could not go unrewarded! His wife soon knelt by his side at the family altar, and became a devoted Christian. Nay, she went farther than many native Christians—she voluntarily loosed the bandages from her feet, saying, "While I cannot restore them to their natural size, I will do all I can to have my feet assume the shape GOD has given them." All this without one word from us.

Brother Tser evinced so great a desire for Christian work that I began to teach him medicine, and he soon became an efficient helper, accompanying me on all my journeys into the interior. During one summer I was absent for two months, and left such dispensary work as he was able to manage in his hands. I felt somewhat uneasy as to his success—but fie on such doubts! My friend knew where to go for help as well as I. He had learned his lesson well.

I returned, and meeting our native pastor, asked after the medical work. "Wonderful!" he said; "wonderful! But it got on as well as if you had been here yourself." He then told how large a number of patients there had been, and how many there were who were certainly much benefited by the treatment they had received, evinced by their own testimony. "How do you account for it all?" I asked. "I knew not how," he replied, "until one day, it being time to go to the dispensary, I called by Tser's room, and hearing no response to my knock, glanced within, and found him upon his knees. On our way thither I asked him what was the special object of his prayer. He answered that it was his daily habit to pray for guidance and help in his dispensary work, for he knew he was very deficient in medical knowledge, and he prayed GOD to bless each patient who should receive aid at his hands. Then I knew," said Brother Fong, "why he did so well."

Later on he was licensed to preach, and he never seems weary of telling the Story. He parted from me with tears in his eyes, and his was one of the last faces among my Chinese brethren that I recognised.

Brethren, these are samples of the men with whom you will be associated in your work. GOD will send you such brave spirits as shall cheer you in your darkest hours. You will not come without a welcome, you cannot stay without warm sympathies growing up around your hearts. It is inspiriting to stand here and gaze upon that map of China's eighteen provinces and think of the numerous points already occupied by your Mission, now in almost every province. And to-night here are more to join the medical missionary workers of whom I should love to speak, from the noble Dr. Kerr, upon the South (Canton), to the well-known Dr. Dudgeon upon the North (Peking).

Chek-kiang Province.

TIDINGS FROM MR. RUDLAND, OF T'AI-CHAU.

ON DEC. 18TH Mr. Rudland writes from T'ai-chau mentioning that he fears it will be needful to take down the old chapel without delay, as the walls are beginning to give way, and if allowed to fall the material will be destroyed. The expense of rebuilding it will be considerable, and he is praying for the necessary means.

A painful investigation into the case of one of the native helpers has resulted in his dismissal for opium smoking into which he had relapsed, and an attempt to defraud the landlord of part of his rent. May the LORD keep his successor from the power of the tempter, and use him for His glory. May we not ask prayer, too, that the one who has fallen may graciously be restored?

With regard to the Native Conference, held in Ning-hai, he says:—"It was a good one, the best we have had since the one in Ningpo, some years ago. Pastor Wông Lae-djün was present, and helped in no small degree to make it what it was. I will enclose a sketch of it in words, but I cannot give the spirit.

"Each conference shows me the value such meetings are to the native brethren. The reports from the out-stations are a source of deep interest and profit, and I hope it will be possible to arrange for one for next year as it was proposed.

"Last Wednesday I baptised three persons, two women and one man. Some candidates were prevented attending by illness, and others are deferred for a time."

THE NING-HAI CONFERENCE.

T'ai-chau, Dec. 18th, 1882.—I send you a sketch of the Conference of Native Helpers held at Ning-hai on Nov. 26th-28th, 1882. The members of the conference numbered fourteen, besides whom native Christians were present at each meeting, as many as fifty attending some of them.

We had looked forward to this, our first united conference of the Fung-hwa and T'ai-chau districts, with a good deal of expectation, believing that it would be a time of blessing to us all. The weather, however, becoming cold and wet, and some having long distances to walk, we began to fear that the attendance would be small. To our great delight, on reaching Ning-hai at 9 a.m. on Saturday, we found a goodly number praying for us, and for a blessing on the meetings.

After exchanging greetings, we had, as far as possible, to try to guard our children from the inclemency of the weather; but it was not easy to make them warm and comfortable in a draughty house, with the thermometer at 34°. It was impossible to keep out the cold north wind which was blowing.

On Sunday morning I conducted the service, preaching from Titus ii. 11. In the afternoon Wông Lae-djün preached, and in the evening we had a good prayer-meeting, when I took up the subject of the Holy Spirit, His personality and work. Thus ended a happy, and, I believe, a profitable Lord's day.

On Monday morning, after singing and prayer, and a few words as to the object of the conference, Wông Lae-djün gave us an address from 1 Timothy iv. 16. I can but give you the bare outlines of these addresses, each of which occupied about half-an-hour in delivery, and were listened to with attention.

PASTOR WONG LAE-DJUN, OF HANG-CHAU,

said:—"You all know who Timothy was, and that he was an earnest worker for GOD; but Paul does not here say to him, 'Go, preach earnestly; go, pray earnestly,' but, first and most important, 'Take heed unto thyself.' Thus we see that our own conduct is more important than our preaching. In Matthew, the LORD told His disciples first to pull out the beam from their own eye, then they could see to pull the mote out of other people's eyes. Let us first see to our own conduct, then exhort others. The eyes of the heathen are upon us, and they look to us as representatives of Christianity. Do *we* represent CHRIST? Do they see the spirit of CHRIST in our daily walk, and in our every action? Unless they do this, our preaching will be like firing a gun without shot; it will be only a noise, and will take no effect. Let us now turn to chapter iii. 1-7. Here we have another exhortation to show us how we ought to live and act, showing that we cannot be too careful of our conduct before the world. If you turn to 1 Cor. ix. 27, Paul is speaking of himself; and if he who was so earnest, so conscientious, and faithful, feared lest he might be set aside, what ought we to be? Should not this make us more careful than ever, and set us continually on the watch? Then may we expect GOD to bless us and our work."

PASTOR VÆN, OF FUNG-HWA,

next took up the Watchman in Ezek. xxxiii. He said:—"We have here the figure of a watchman looking over the country from a tower to give warning in time of danger. We are GOD'S watchmen: Are we warning the people? CHRIST has come and completed the work of salvation, and has committed the Gospel to His people; has said 'Go ye into all the world,' etc. Men are all under sin, in danger of eternal misery, and disciples are to go—not sit still at home, but go—and tell them of their lost condition, preach to every creature. If we tell them not of their danger, their blood will be upon our heads. Can we bear that burden? Can we say as Paul said in Acts xx. 25-31, 'I am pure from the blood of all men, for I have not shunned to declare unto you the whole counsel of GOD.' Men of the world often exhort others to be good, but are not good themselves. We must not do this, but must set them an example. Paul tells us in 1 Cor. i. 17 what our work is,—First we must see to our own conduct, then preach CHRIST a SAVIOUR for sinners."

PASTOR LIU, OF T'AI-CHAU,

said:—"Brethren, this morning we have been listening to our three brethren, and their words are important; but how are we to do this? Is there any one to help us? Yes! We have the HOLY SPIRIT who came down at Pentecost, and remained on earth to help us to carry out the commands of the LORD JESUS.

"Let us now turn to Acts vi. 4. This is our work: we preachers are to see to the preaching of the Word, not to idle away our time about other things. Shall we be attending to things of the world which men of the world can do, while souls are perishing? How, again, is it that some preach so long, and see no fruit? There must be something wrong somewhere. Sometimes there needs

more prayer, a set time when all will come together, and the LORD will hear and answer, because He has said so. Sometimes unbelief comes in, and hinders the blessing. Then, again, our prayers need to be pointed, for some pray for everything except the subject in hand; while others get so used to one form of prayer that you know what they will pray for before they begin. We need to praise GOD, also, for what He has done for us; then I believe He would do more. We need also to confess our faults. How often some *little sin* unconfessed hinders the blessing. We are not to pray for riches (see Prov. xxx. 8, 9), as they might be injurious rather that helpful. 'Give us this day our daily bread.' When we pray let us leave the world outside, or our prayers will be useless. As preachers we need a quiet time and place for private prayer, to be alone with GOD; then we shall go to our work refreshed and strengthened. But we must not stop here, but preach as well as pray; the two must go together, but always let prayer go first. But we are to preach for GOD, not for the Mission, nor for the missionary, then we way expect to see fruit. If we read the Epistles to Timothy and Titus, we have examples of what we should be; also in the Gospels we are told to be wise as serpents and harmless as doves. Should the tempter assail us, as he often will, let us meet him with the sword of the SPIRIT, the Word of GOD. This he cannot stand against, but must flee from it."

REPORTS OF WORK.

In the afternoon each one gave a report of the work in his own station.

PASTOR WONG LAE-DJUN began with Hang-chau. They have over eighty members; eight had been received during the year, and they now have seven candidates for baptism. One old woman has been received who was a vegetarian for forty years, and first heard the Gospel from Mrs. Taylor twelve years ago. This is indeed fruit after many days. The native contributions were about one dollar per member.

PASTOR VAEN gave a report of the Fung-hwa district. The members are seventy-one in number, and the contributions last year were about thirty dollars.

Not having my own books with me, or made up, as I had been from home for some months, from personal and family sickness, I was unable to give a summary of the statistics of the T'ai-chau district, and it would take up too much time and space to give the full report from each station.

On Tuesday morning we had several more valuable addresses from the native brethren; and in the evening concluded the conference by a praise meeting. There was no lack of subjects for praise, for no sooner did one sit down than another arose to tell of the LORD'S goodness to him in some way. Several spoke of friends healed of various diseases in answer to prayer. Two wished to praise for saving their houses while their neighbours' were burnt down; some for conversion of relatives; some for health and strength to work for GOD: and some because the LORD JESUS had become more precious to them than ever, etc.

At the close of this meeting Wông Lae-djün proposed that next year a similar conference should be held at Shao-hing, where more could share in it. He said that it had been such a blessing to his own soul that he longed for all the CHEH-KIANG helpers to have the same privilege. This resolution was carried at once, and thus ended the best, and I think the most profitable conference we have yet had.

Shan-si Province.

TIDINGS FROM MISS LANCASTER, OF T'AI-YUEN FU.

EVERY Saturday we have our prayer-meeting, when we endeavour to bring all our loved brothers and sisters by name to our FATHER'S throne. These are blessed times, all ideas of distance vanish, and we feel bound together by a cord of loving sympathy. Work increases, bringing many joys mingled with difficulties. For the last nine weeks, in the school, we have had rather a sick household; for some weeks we had three invalids; one who was here temporarily recovered, and returned to her home. Our youngest little one, never very strong, seemed to recover and to gain strength, but suddenly, and quite unexpectedly, the good SHEPHERD came and carried her to the fold above. She seemed poorly one day and refused her food; I watched with her through the night, though I did not feel anxious about her; but next morning she became worse about eleven o'clock, and passed away in my arms about two hours later. Dr. Schofield had done what he could for her. The other little one has had a long trying illness for two months, but is now a little better, though still very weak. Miss Kingsbury accompanied Miss Sowerby and Mr. Drake to Pekin, so I have been alone, and have missed her very much, as she would have been a great help in night watching; at times I have felt a little lonesome and weary, but am very thankful for continued health. How good the LORD is, and how real His presence in times of darkness and trial, He has indeed proved Himself again and again a stronghold in the day of trouble.

A number of American missionaries from Oberlin have settled in T'ai-yüen for the present, but I think some of them intend opening other stations as soon as they get on with the language. There are three married couples and one single gentleman.

We are praying for and *expecting* a great blessing. Dr. Schofield is certainly a worker of the right kind for the mission-field; always so fresh and bright and so ready to speak for the MASTER. He gets on splendidly with the language, and is very successful with operations; these, I believe, he rarely commences without a prayer for Divine help. This work must tell in the future, as many patients go back to their homes with some knowledge of the love of the LORD JESUS, and our prayers follow them.

Mr. Pigott is much cheered in the village work and in preaching in the streets. Mr. Landale also engages in the latter work. I have not had much leisure for visiting lately; but when able to do so, have had some good times, being always well received, kindly treated, and pressed to come again. Sometimes I have been cheered and encouraged, but at others, a little cast down from seeming want of attention to the Message. As usual, we intend on the last day of the year joining in prayer for the work; and are also expecting great blessing during the coming year as the result of a week of special waiting upon GOD in the opening week of the new year. We continue to plead for the remainder of "the other seventy," and are glad to hear of more help coming soon.

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

By Mr. James Cameron.

(*Continued from page* 44.)

VISIT TO TIEN-TSIN.

ABOUT the end of September, 1879, Mr. Pigott, two colporteurs belonging to the British and Foreign Bible Society, myself, and a servant, started by steamer for Tien-tsin with a large supply of Scripture portions and some tracts for sale and distribution in MANCHURIA and the north and east of CHIH-LI. We had a quick and pleasant passage, escaping a heavy storm by a few hours.

On board we met another missionary, and one or two Christians; and we were able to speak to some Chinese —Cantonese and others—who were our fellow-passengers. Those from Canton were chiefly literary men *en route* for Peking; the others were traders from several mandarin-speaking provinces.

On arrival in Tien-tsin we found comfortable quarters in a newly-built inn, and soon called on some of the missionaries working here, and were gladdened by the success they are meeting with. The medical work connected with the London Mission, I should judge, is the most encouraging of its kind in China, being under the patronage of the Viceroy, and also looked favourably upon by many mandarins high in office.

On visiting the temple used for hospital purposes we found Dr. Mackenzie very busy in attending to patients coming with all manner of diseases. He told us it was the same all the six days in the week, from the time the temple was opened in the morning until closed in the evening. Since then I hear they have erected a hospital for in-patients, and almost entirely from native contributions.

Not being able to purchase mules, as we had intended, in this place, my companion and one of the colporteurs took steamboat to New-chwang, the treaty port of Manchuria. After their departure, I and the other two men removed to the native city, and for a few days sold books on the streets. We had fair sales, although books were exposed for sale in some of the preaching-places. On Sunday I attended the services of the London Mission, and was pleased to see so large a congregation, and to observe the interest manifested. There are many out-stations connected with the missions here, and in some of them the work is more encouraging than in the port or city.

The river and surrounding country were flooded during our visit, so we had to engage a boat for the first two or three stages. On the street near one of the bridges I saw a woman who was said to be starving herself to death, in the hope of appeasing the gods, and causing the floods to decrease. I fear she must have died if she continued, for the country remained flooded long after we left the low grounds.

JOURNEY TO THE NORTH-EAST.

On October 10th we left Tien-tsin, and travelled by boat to *Lu-tai Chen*, a large market town on the left bank of the river. As we neared the town I was astonished to see so many and such large junks in the river. On inquiry I was informed they were all sea-going junks, some bound for New-chwang, while others traded to Shang-hai and more southern ports. There were also many boats used for the river traffic and lake route to the port we had just left. We took a straight course, sailing over submerged fields in many parts of the route. From the number of large towns seen I judged the country was populous.

Our arrival in Lu-tai Chen did not create much stir. On the street with books I gathered a small crowd in several places. All were most civil and listened well, and many examined and bought our books. During our stay we sold well, as one day was market-day, when many people come from the surrounding hamlets and country. Trade appeared to be good, notwithstanding the inundation. In our inn we were able to have a quiet talk with lodgers and others, but the accommodation was very poor, and the fare would have been had I been dependent on it.

Our next stage was by boat to *Ning-ho Hien*, a small city on the right bank of the same river. From here I had to send my man back for more books, as I found sales along the route were likely to be better than I had prepared for. The city has little or no trade, but I made fair sales, for the people were still more pleasant, and many listened to the Gospel. At the next market town (reached by boat) we spent two or three days, but did not sell as many books as I expected, owing probably to the heavy rains. At the next place further, on the market day, I had splendid sales, as the attendance was very large. I left by boat on the following day for O-lu-ku, a market town, from which I visited some smaller market towns in the neighbourhood. In all these our success was good.

LAND JOURNEY TO KAI-P'ING.

Here we wanted to hire animals for Kai-p'ing Chen, and had some offered, but at too high a price. I proposed a fair sum, and then left for a market eight or nine miles off, telling the colporteur that if the men came to terms they might set out, but must leave me some warm wrapping, as I could not overtake them that night. I walked hard, and had a speedy sale for my books, so returned in the afternoon somewhat tired. My companions were gone, but had left me no bedding; so after resting, and enjoying a cup of tea and a cake, I had to set out again, and was overtaken by darkness long before I reached the town, fifteen miles (fifty *li*) distant, in which they were to put up. On reaching it, no one had seen my party; and the innkeepers would not receive me, being alone and without baggage. At last I knocked at the door of an inn till it was opened, and I was ushered into the host's room, where I found several already stretched on the *k'ang*. One man recognised me as the bookseller, and spoke to the landlord and told him to get me something to eat. He became civil at once, and got me some bread, and a room to sleep in, for which I was thankful. But tired as I was, I could not sleep on account of the cold. Next morning I found that my party had put up in an inn not far from where I had been, but never thought of looking out for me! I spent the greater part of the day here on the market, and was able to sell many books.

THE PAGODA NEAR SHANGHAI.

A long walk in the evening brought me to Kai-p'ing Chen very tired. Before finally leaving this place I visited several towns in different directions, and had fair success. I generally started very early, and walked from 25 to 40 *li* and back, getting home often rather late. The further eastward we got—on the main road between Manchuria and Peking—the fewer buyers we found. The people may have been poorer and less educated; but a weightier reason was their dislike of the Roman Catholics, who are numerous about here. The people thought we and our books must be associated with them. At Kai-p'ing itself we sold not a few books, though the sales were not so good as I had hoped. Lately this small town has become much better known owing to the mines which are near it, and are now vigorously worked by the Chinese, under the superintendence of competent foreign engineers. When I passed they were only getting their machinery put up in the various shops.

A few days' journey by pack mules brought us to Yung-p'ing Fu, where we spent a few days, and visited a neighbouring Chau city lying to the west. In neither place did we dispose of many books. The people, however, were friendly, and many listened with attention to the Gospel. In each of these places we found a few Roman Catholics. Yung-p'ing Fu has little trade; even on market day the attendance is not large, and money seems slowly to change hands. Then we engaged the same animals to take us to

THE SHAN-HAI KWAN,

a customs station at the boundary of China proper and Manchuria. At a Hien city, by the way, I spoke to many, and sold some books. From the Shan-hai Kwan I visited a market town some miles off, and was astonished to see the vast crowds on the street; they, however, did not buy many books. Our sales in the Shan-hai Kwan, too, were not very encouraging, although we daily disposed of some scores of portions of the New Testament.

From China many emigrants go eastward, and all are taxed at the gate some eighty or ninety cash per head. Cattle, pigs, etc., we saw coming from the east in great numbers. Here we secured a cart to the next Fu city. At the gate I was stopped, and had to show my passport and wait until a copy of it was taken. This was rather amusing, as on the afternoon of the day I arrived I passed right through without challenge. I suppose they did not notice then that I was a traveller, or they would have pounced upon me for the tax, as all outward bound are expected to be in quest of fortune, while the returning ones should have made theirs. Some say they have no right to take toll from those returning. Be that as it may, I doubt not the underlings have many squeezes out of the poor travellers. Of course they never attempted anything of the kind with me.

MANCHURIA.

During the remainder of the journey to New-chwang, having good animals, we did about forty miles a day; and I was able to do a little work in the towns passed *en route*, as the animals had two or three hours' rest about noon. We also spent a good part of a day in a small city. Doubtless, had I had more time my sales would have been larger; but I had already been so long on the way that I feared my companion would be anxious. In Kin-chau Fu I sold some books and preached, and the people listened with great attention; but although the city was large and trade was good, we had no great demand for our books. I afterwards found it had been recently visited by native colporteurs from New-chwang. In this city we found two carts returning to New-chwang, and hired them at a cheap rate. The country now traversed did not look over inviting: had we seen it with the crops on the ground it might have given us a different impression. We saw many carts, large and small, and a great deal of traffic at first, for we were on the highway to the capital Mouk-den. After leaving this highway, however, the remainder of the road, leading only to the port, was less busy, and the inn accommodations were poorer, as also was the food. On the high road, a traveller at a small cost gets his little room, with his k'ang (stove-heated bed) warmed; and a good supper is laid down soon, consisting of pork, beef, and several kinds of vegetables, also as much Chinese wine (a native spirit as strong as brandy) as he chooses to drink. For this he pays a little over 100 cash (4d.); sometimes 160 cash is charged, but that is counted very dear. In some places, pork, plate after plate is supplied, while in others eight dishes are put on the table at once, and nothing is willingly added. Rice is supplied without stint. Some of the drivers I saw, drank freely of spirits and ate no small quantity of pork, so were satisfied with a small basin of rice. The rice is said to come from the south, and is very white and good. The dinner or breakfast generally consists of cakes, fried in oil, and lean pork done up in the same, but nicely flavoured. One who dislikes pork and oil will fare poorly, unless he carry foreign provisions with him and have a cook to prepare it.

NEW-CHWANG.

About noon on Saturday, November 16th, we halted at a large town on the right bank of the New-chwang river, and found crossing the river with a cart would be a difficulty. So after dinner I crossed myself, and set out for the port, distant some forty *li* (twelve miles), on foot. By dint of hard walking I reached my destination before dark. Mr. Pigott and the colporteur had gone with Mr. Carson, of the Irish Presbyterian Mission, on a visit to his station in the city of New-chwang, some twenty or more miles to the north, and were to spend the Sunday there. Mr. and Mrs. MacIntyre, however, gave me a most hearty reception, and soon made me feel quite at home with them. The carts did not arrive till Sunday afternoon.

Mr. Pigott, who had succeeded in purchasing a team and cart, and was out with them, as I have mentioned, on a trial trip, returned on Monday night. We had much to talk about, as our intended journey was no mere holiday ramble. Some days were spent by us in getting warm furs for the very cold weather we were sure to find to the east and north. We had also to put our books, etc., into the smallest possible compass for our cart. This *looked* well with its nice mat covering; but past experience gave me many misgivings as to probable upsets and detentions in miry places. In the meantime we heartily enjoyed the warm hospitality of the kind missionary friends, and saw a little of their work. The chief point of interest, however, was that amongst the Coreans, four of whom we saw—two of them Christians, engaged in the translation of the Scriptures and other work, under the supervision of Mr. MacIntyre, who has made their language his study for some time. These engagements occupied us till November 26th.

(*To be continued.*)

FRUITS OF ITINERANT WORK.

ENCOURAGING tidings are reaching us from time to time of blessing resulting from portions of Scripture and tracts sold on journeys like the above. We hope shortly to give particulars of work in SHEN-SI in four different directions, resulting from the reading of a Gospel—a Matthew, a Mark, a Luke, and a John respectively.

En Route for Si-chuen.

(*A letter from Mrs. Nicoll, dated December 29th,* 1882.)

WHEN I reach "home, sweet home," at Ch'ung-k'ing, I may not have much time for letter-writing, as it will be about the Chinese New Year, and we are sure to be busy; so I will write now and tell you of our progress.

I feel like a child at school who counts the hours to the holidays, I so long for the time when I shall again be among the women I love so much. Mr. Trench, though, tells me we may be another month on the way.* My heart is full of joyful praise and thanksgiving for all the way the LORD has led us. While all around we see wrecks, yet we, HIS own loved children, have been preserved in peace and safety. We had a long and tedious journey from Wu-chang to I-chang; but since we left there we have been prospered, and have had lovely weather. Praise the LORD for all HIS goodness to us! For HIS mercy endureth for ever.

We have had some happy and refreshing times while reading GOD'S Word together, both in Chinese and English. Having our old evangelist and servant with us has made the boat seem homelike, notwithstanding all its inconveniences.

A poor old man on board is dying, and the smell of his filthy garments and opium is very disagreeable. The boatmen fear he will die before he gets home.

All being well, we shall reach another city to-night, and I hope to-morrow we shall have as happy a day's work as we had last Sabbath. Then the people seemed rather curious, but it was a splendid morning, and longing for fresh air and a little quiet, I took my woman and Chinese baby ashore. I went along the bank, and baby was so delighted. Several women came, and afterwards some men and children. I talked for a time to them, and they invited me to their houses; but I thought it too far up the cliffs, so asked them to sit on the rocks at the foot, and after many questions had been answered by both my woman and myself, I told them our reasons for coming to CHINA, and felt such joy that I quite forgot I had a bad headache.

Soon the children called aloud for their friends, and I felt the crowd getting too great; so I arose, and asking them not to forget the words we had spoken, we took our leave. My woman spoke very nicely to them when I was tired, and also told the children not to be noisy. The crowd followed us to the boat, but dispersed very quietly.

We had Chinese worship; and then, after dinner, the three of us, supplied with tracts, went out upon the streets. Soon an old lady came hastening after us, and took my hand, telling me she did not know we had arrived, etc., etc., and with the usual amount of Chinese etiquette led the way to a very noted temple, built in a huge rock, whence rice is said to pour out in some mysterious manner, and I suppose at some mysterious time. Mr. Trench talked to a large crowd, whilst Miss Fausset and I stood away at some distance with our old evangelist. After a little while I went with him into the temple, from which place I had a most lovely view just as the sun was sinking.

The old priest thought I wanted to worship his gods, because I had been putting down the names of several of them.

An excellent opportunity was afforded me for speaking to the crowd that had followed me, and I always like to speak to them in the temples. A poor man was just paying the priest for telling him his fortune; and as I saw him worshipping, my heart was stirred up, and I could not be silent, so I witnessed for my MASTER. The presence of Satan in this idolatrous worship seemed so real, that, moved to tears, I spoke to a room full of men, women, and children. I told the priest that I pitied him as much as I pitied the poor worshippers. Then the old evangelist spoke to them.

The poor old lady who had accompanied us was quite frightened at the crowd which collected, and did not come back with us on our return. Miss Fausset gave me all the tracts she had left, and I distributed them amongst the women. Then the children began to hiss and became noisy—but only when my back was turned; and when I faced them they left off and laughed. The evangelist was anxious to get us back to the boat; but on our arrival there I asked him to go and speak to them again. He went and spoke till it was dark; and by that time Mr. Trench had returned.

I sent the chief boatman to seek the old woman who had accompanied us, for she had told me she was a widow, and I felt very much for her. We invited her to our bedroom, the chief boatman's wife supplied her with tea and cakes, and we had a long talk with her. Miss Fausset gave her a "Peep of Day," and Mr. Trench a pictorial tract to paste upon her wall. Miss Fausset is a real, earnest worker, and I feel very thankful to have her help in the work; she seems so happy when amongst the women. My woman, too, is a great comfort to me; she has said that she would like to be baptized. Miss Fausset is teaching her to read.

I never thought when my husband left me I could be so happy. GOD has indeed filled me with Himself; and I feel certain, whether He gives me strength or no, He will make me happy in service. I remember quite well a farewell service held, when I was leaving England, by a dear old minister; the text he took was from the second chapter of Hosea and 14th verse, "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." It has comforted me much in this dry and thirsty land, as also have verses 19 and 20—"And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will ever betroth thee unto Me in faithfulness: and thou shalt know the LORD." I feel as I never have felt before that GOD *will bless* me, and make me a blessing. The word "allure" in my margin is "*soothe*, or persuade," and in the 15th verse the marginal reading of "give her her vineyards," is "revive and comfort her"; and this is what GOD has done for me. I feel as if I must *shout* for joy of heart, because GOD has fed my hungry soul with good things. I prayed much that I might get to Ch'ung-k'ing in the fulness of blessing, and I have got it before I reach there.

Before closing, I may add that the poor sick man in the boat has just died.

We often wonder when the next re-inforcements for Ch'ung-k'ing and the West will start. May they realize the full presence of the MASTER all the way.

* We are thankful to say that tidings have been received ere going to press of the safe arrival of the party at their station.

Kwei-chau Province.

TIDINGS FROM KWEI-YANG FU, THE CAPITAL.

FROM MRS. BROUMTON.

THE LORD keeps us in wonderfully good health: with the exception of this dreadful neuralgia, I have never been in better health and spirits. GOD is beginning a work among the children of the school, to my great delight; indeed, I never thought I could be so happy in China. I love these children dearly: among the grown-up people there is much to disappoint one, they seem so rooted in idolatry. Children are so much more impressionable that it is a comfort to work among them; poor young things, their school-days are very happy, but one dreads to think of their possible future. We have not the power of betrothing them, and if they should be married to heathen husbands it would be dreadful.

BAPTISM OF MIAO-TSI.

We had the joy of baptizing two men on Saturday, January 6th. One of them is a Miao,* and is husband to the woman who was baptized last year. When we went to Wu-chang we took him with us, but he seemed very indifferent to the Gospel; since that time there has been a great change in him. More than eight months ago he applied for baptism, but we thought it better to be slow in baptizing him. As far as we can see, this man is genuine; he is a simple-minded fellow, and seems to have taken in the Truth without questioning; his wife was my servant. They are now going to their native place, as the girl's mother has got an idea that we have bought her from her husband, and will not be pacified until she hears from her own lips whether it is true or not. Poor foolish people, they will believe any lie! I am very sorry to part with her, as she is an excellent servant, and most trustworthy; if there is anything goes wrong in the school she tells me, and on this account is not very well liked by the other natives. I like the Miao-tsï that I have seen—they do not seem to be so crafty as the Chinese. The Chinese hate these aboriginal tribes very bitterly. This man and his wife are often taunted by them with being Miao-tsï.

If when they return to their home they stand fast for the LORD, what a blessing they may be to their own people. Some time since, the man went for a visit to his native village, and suffered some persecution during his stay. The Miao-tsï are great wine drinkers; and because he would not drink wine with them as usual, they were very angry. They said, "When you were here before you drank plenty of wine and sang our songs, now you will do neither; we do not know what kind of man you are." He said, "Now I know it is a sin against GOD to get drunk, so I cannot displease Him, though I have not as yet drunken fellows got round him, and in the affray one of them used a knife, or some sharp instrument, and with it cut three of his fingers.

He has a good voice, and sings the hymns very nicely; he also prays very intelligently—there is always such a pathos in his voice and such earnestness in his manner that my heart is full of praise when I hear him pray. There is no doubt but they will suffer much persecution; do remember them much in prayer. It may be the LORD'S will for them to go back to their native place to preach the Gospel, and thus open the door of Salvation to their own people. The Miao-tsï have no written language, and I understand their spoken language is very poor. My husband was studying it for a little while; there are eight tones, so it would be a difficult language to acquire.

The other person that was baptized is a boy in our service; he has been with us nearly two years. When he came to us at first he was rather a rough specimen of humanity; he has now wonderfully improved. I believe he is also a Miao by birth, though now he cannot speak a word of his own language. He was but a child at the time of the rebellion, the soldiers came into his home, took his silver necklace and bracelets from him, and one of them, with a single stroke of his sword, cut off one of his ears; he distinctly remembers this, being at the time about eight years of age. His mother died when he was very young, and he lost his father in his eleventh year; he had an elder brother who disappeared in some way or other, and this young lad went in search of him. On the road a man met him, who got acquainted with his history, and promised to take him and bring him up as his son. The poor boy was a regular drudge for this man and his family. My husband, on one of his journeys, employed this man as a coolie, and finding him so civil and obliging, engaged him as his servant. When the man died, in 1881, Mrs. Riley engaged the boy for a few months, we then took him, and he has now been in our employ nearly two years.

He has now a very intelligent hold of the Truth, with head and heart. He has learnt the characters, and can read his Testament wonderfully well; indeed, he spends all his spare moments in the study of GOD'S Word. It is about six months since he applied for baptism, and as we have every reason to think he is really converted, we determined not to keep him back any longer. To-morrow, Sunday, we remember the LORD'S death, and these two will partake of this blessed ordinance with us. May the LORD make it a time of heavenly joy to all our souls! We have now six natives in communion. On Christmas Day we gave the natives a dinner, and dined with them; we were a very happy company.

* The first man known to us among the Miao-tsï as having put on the LORD JESUS, as his wife was the first woman.

Arrivals and Departures.

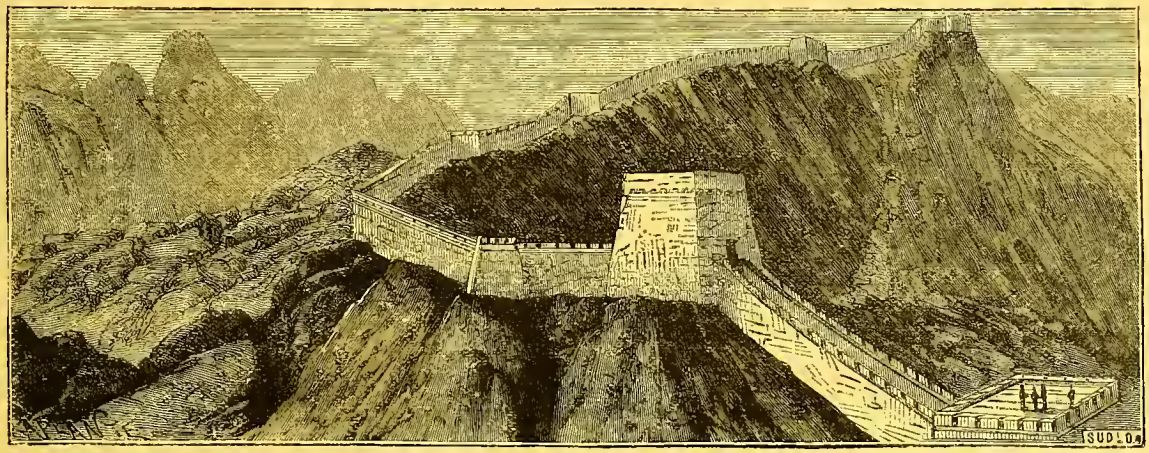
ARRIVALS IN CHINA.

THE safe arrival of the Peninsular and Oriental Co.'s steamer in which Miss C. Goodman, Miss Williams, and the Misses Carpenter sailed for CHINA, has been telegraphed. Letters from Singapore have been received.

DEPARTURES FOR CHINA.

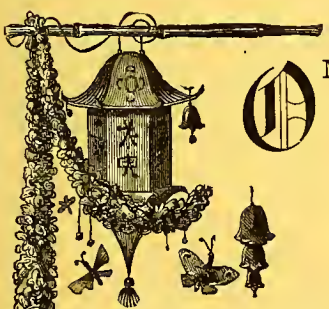
MR. GEO. NICOLL, returning to Ch'ung-k'ing, SI-CH'UEN, and Mr. Fredk. M. Wood, going out for the first time, sailing (D.V.) by P. and O. steamer from Gravesend, April 25th, will be due in Shanghai, June 12th. We ask prayer for them.

China's Millions.



VIEW OF THE GREAT WALL OF CHINA.

"The Lord God Omnipotent Reigneth."



ONE OF our missionaries in China in a recent letter mentions the comfort with which he recalled a statement made at a farewell meeting before he went out, to the effect that we must never forget three important truths—

I.—THERE IS A GOD.
II.—HE HAS SPOKEN TO US IN THE BIBLE.
III.—HE MEANS WHAT HE SAYS.

The missionary who realises these truths, and feels that he has gone out in obedience to GOD'S command, and in reliance on GOD'S promises, knows that he has solid rock under his feet whatever may be his circumstances and surroundings. But missionaries are not the only ones who need this realisation: we all need, and *always* need this confidence, for the power of evil is ever before our eyes. We rejoice to *know* that the day is coming when Satan will no longer be "the god of this world"; but at present he reigns. And though his power is kept within bounds by the higher power of our GOD and FATHER, the limitations, and the power that limits, are only visible to the eye of faith. It is therefore no small blessing in this world of unrest and of sin when the glorious truth, "The LORD GOD Omnipotent reigneth" takes possession of the heart of the child of GOD.

But if it oftentimes needs no small faith to be triumphant when the powers of evil are seen working around us, what shall we say when we find them working within? No foe without can be as dangerous as a traitor inside the encampment. What Christian does not know the disappointment and distress which result from repeated and unsuccessful attempts to resist temptation, or to overcome some easily besetting sin? Who has not at some time or other felt as if it would be easier to *die* for GOD a Christian's death, than to *live* for GOD a Christian's life? Are we not often tempted either to lower the Christian standard, and to call some sins by pleasant-sounding names—weaknesses, failures, infirmities—or, on the other hand, seeing them in their true colours, to give way to despondency, and almost to despair?

But is there no remedy for this? Must we either accept the unscriptural idea that practically sin must reign (if only occasionally) so long as we are in the flesh; or, on the other hand, the equally unscriptural idea that before the redemption of the purchased possession we may get rid of sin altogether, root and branch? No; we are not shut up to these alternatives! There *is* a remedy; and that remedy is THE LORD JESUS CHRIST.

CHRIST FOR US.—Once we were spiritually in Egypt, exposed to threatened destruction, and GOD, in mercy revealed to us the PASCHAL LAMB, through whose atoning blood our sins were forgiven, and we were passed over. CHRIST *for* us, was the truth revealed by the HOLY SPIRIT; and oh how full of joy and thankfulness we were as faith grasped it!

CHRIST WITH US.—Called out from Egypt, we became strangers and pilgrims, and then a further truth was revealed: CHRIST *with* us, to order our goings, as the cloud led the Israelites—a cloudy canopy to shelter by day from the scorching heat, a pillar of fire to shine by night; for those who follow JESUS never walk in darkness.

CHRIST IN US.—There is, however, this still further truth revealed in many Scriptures by the HOLY GHOST. The flesh of CHRIST is meat indeed, and the blood of CHRIST is drink indeed: "I *in* them"; "CHRIST *in* us the hope of Glory"—CHRIST dwelling *in* the heart by faith; "I will dwell *in* them, and walk *in* them." "The law of the spirit of life in CHRIST JESUS" sets us free from "the law of sin and death." It gives us wonderful courage to apprehend this precious truth—an indwelling SAVIOUR—able to take possession, and able to keep possession of our whole heart. To bring into captivity to HIMSELF every thought, and to "cast down imaginations and every high thing that exalteth itself against the knowledge of GOD." "Sing, O daughter of Zion: be glad and rejoice with all the heart, O daughter of Jerusalem." "The LORD thy GOD in the midst of thee is mighty; HE will save; HE will rejoice over thee with joy; HE will rest in HIS love; HE will joy over thee with singing."

If this indeed be so, missionaries abroad, and their friends at home, equally need to apprehend it. We are more than "fellow-workers": we are members of the one body. If the MIGHTY ONE be indeed within us, we need not fear the greatness of the enterprise. Thoroughly saved ourselves, we may dare to obey HIS command—we may go into all the world, nor fear to find a door which the Key of David cannot open. Having ourselves drunk of the water of life, and finding it ever welling up within, we may go forth to prove—that which we know from HIS promise before we prove it—that out of us shall flow rivers of living water.

No land will remain dry and barren in which such rivers are flowing; and no power, human or satanic, can arrest the flow of such rivers while "THE *LORD* GOD OMNIPOTENT REIGNETH."

J. Hudson Taylor.

Bhamo, Upper Burmah.

FROM MR. J. W. STEVENSON, DATED MARCH 12th, 1883.

TO THE FRIENDS AT ——— INSTITUTE.—I have received with very great pleasure your generous gift of fifteen pounds for support of the native preacher at this station; and most heartily thank you for your substantial aid to extend the REDEEMER'S kingdom in this remote spot.

The native preacher came here about two years and a half ago, and has with great difficulty acquired a fluency in this dialect, his mother tongue being about as intelligible to the Chinamen here, as Welsh is to the ordinary Englishman. Our friend's age is about forty, and having obtained his B.A. degree many years ago, he is esteemed by his fellow-countrymen as a literary man of high standing. I often see the good use he makes of his vantage ground to bring the truths of our holy faith to bear upon the minds and consciences of his literary acquaintances.

He is most energetic and zealous in preaching, and seems impatient to see results. The quiet and earnest spirit that he shows in the prosecution of his arduous labours is very gratifying. Nor, indeed, does he labour without success. Several at present are hopeful enquirers, under his instruction; and I hope two, at least, really have experienced a spiritual change of heart. We meet with large numbers that make this place a sort of half-way temporary stopping-place between YUN-NAN and Mandalay. While this gives excellent opportunities of spreading the Gospel, it affords few for gathering up the results. This devoutly longed-for consummation, we sincerely hope will be found in many instances in days to come, when the neighbouring province of YUN-NAN is more fully penetrated with Christian Missions.

Let me commend our native friend and the work here to your prayers, and hope myself for an interest in the same.

Yun-nan Province.

FROM MR. GEORGE W. CLARKE.

(*Being a Letter dated December 6th, 1882, to the Teachers and Scholars of ——— Sunday School.*)

DEAR FRIENDS,—I hope you have received my letter of November 27th, in which we thanked you for £——. About the same date we received £——. When the "Donor's Receipt" came, we found it was also from you for our "Native School." You do exceedingly well in your school, I must say. Now I must tell you what we have done with the money. I sent the whole sum to Mr. Andrew, at Ta-li, for the boys. They were in need of a calico jacket each for the winter, so I told Mr. Andrew to get them one apiece from your money, and to use the surplus to keep them; it will pay the school expenses for three or four months. It costs about £3 10s. a year to keep a boy. We have told the boys who sent the money, so they will he glad.

Tea-poy.

As you take such an interest in the school, I cannot do better than to give you an extract from Mr. Andrew's last letter about the boys.

No. 1.—"*Ren-sen.* He goes on very well, and I think he is a follower of the LORD JESUS. Last Lord's Day but one he returned home; on that day theatricals* were being held. His mother wished him to go and take his sister; but he refused, though money was offered him if he would go. He pays great attention to his studies, and is learning rapidly. I do pray for him that he may become a helper." We rejoice concerning this; from the first he has shown himself a good, honest boy, and he has often been a help to us, for which we thank GOD, and join Mr. Andrew in his prayer. *Ren-sen* wishes very much to help me in Gospel work.

No. 2.—"*Ah-ping.* He is not getting on very well in school. He does not pay sufficient attention to his books. I should like to see the HOLY SPIRIT working in his heart."

This boy is naturally dull, but an obedient boy. He is a Mahomedan.

Nos. 3 and 4.—"*Ho-sing, Ho-chin.* I think the father of these two boys exerts an evil influence over them. Ho-sing's conduct is very good; but somehow I feel as if he is not as real as Ren-sen."

The father of these boys has smoked opium for twenty-seven years. He is a great *talker* about virtue; but he would curse his boys if they spoke the truth about any one pilfering in our house.

No. 5.—"*Tai-ii-en.* Pays good attention to his books, and is very obedient."

We tried to help this boy's father, so engaged him as a cook. We helped him to give up opium, according to his confession. He came here with us, but because he could not cheat enough he has gone back to Ta-li.

Child's Bamboo Chair.

No. 6.—"*Seventy-two.*† Still rather wilful."

This boy is very sharp, somewhat like an English boy. His old grandmother often comes to see him. His father was a very bad man: he sold his wife for seventy ounces of silver, and then left the city.

No. 7.—"*Chen-may.* He is brightening up a little. Has his little prayer which he daily recites, 'JESUS save me. JESUS save me. JESUS save me. Amen.' Also can repeat one or two verses of 'JESUS loves me.' He enjoys singing, but prefers his own time while so doing; consequently his voice is heard when the rest have finished. He is getting stout."

This little motherless boy is only five years old. His father brought him the day before we left Ta-li. He is a

* Theatricals in China are idolatrous, are performed in honour of the gods, and are supposed to please and propitiate them.

† This is a translation of the boy's name; very likely his grandfather was seventy-two years of age when he was born.

playful little fellow. His father has lately been engaged as a cook by Mr. Andrew.

No. 8.—"*U-pu*. He is rather a sharp boy, and on his arrival was much addicted to lying. He is getting better now."

This is a new boy added to the school since we left.

The parents of these children are an evil lot, and the dear boys have much which they see and hear when they go home for a few hours once a fortnight. Please pray that they all may be saved. When we shall get a school here I do not know, because the people are not sociable, and are afraid we are Romanists.

Mrs. Clarke joins me in warmest thanks for your kind gift. We pray daily for you, and hope that many of you are on the LORD'S side.

Ch'ung-k'ing, Si-ch'uen Province.

FROM MR. F. TRENCH.

WE left Che-fu on the 23rd September. Miss Evans did not accompany us, nor Mr. Macgregor, who is engaged in more perfect service for CHRIST and GOD now. After a short stay in Shanghai, I left, with Mrs. Nicoll, for Ch'ung-k'ing. On October 24th, at Wu-ch'ang, where Miss Fausset joined us, we took boat for Sha-sï, reaching it on November 11th. We had there a week's delay before securing a boat to take us on to Ch'ung-k'ing. We secured a four-roomed boat for 95,000 cash (say £2), all expenses of whatever kind, food excepted, included. We had no trouble at Sha-sï, though some followed us. I did, of course, all that I could to ensure quietness; but it was the LORD who was our protector.

At I-chang we found Ch'un-shan and old Mr. Yüen from Ch'ung-k'ing awaiting us. On 1st December we left I-chang, after six days' stay there, and arrived in Ch'ung-k'ing on January 5th. Our boat was older than I thought it was when hiring it; but I am sure that GOD directed us to it. When endeavouring to change from it at I-chang, I was unable to find a more suitable boat.

The day before arriving at Ch'ung-k'ing it struck against a sunken rock, and it then became evident that at least one of the boards of the front of the boat was rotten. The water poured in fast, but we were enabled to stop the leak. We rested on LORD'S Days; and yet arrived in a shorter time than another boat, going in the same direction, that journeyed daily. We all enjoyed much spiritual fellowship from time to time, and Miss Fausset gave Mrs. Nicoll much help and sympathy. In this latter part of our journey, as at the beginning, we experienced our loving FATHER'S continual care, and every evening had reason to thank and praise HIM for HIS enduring loving-kindness to us.

The work here seems to be progressing well. On last LORD'S Day, the large room used for preaching purposes was filled, and fresh interest in the Truth seems to be aroused.

Mr. and Mrs. Riley are busily engaged in preparations for their departure for the capital, Ch'en-tu Fu. They have taken a boat that will carry them through, and they expect to go on board to-morrow. Consequently, Mr. Thompson, personally anxious to go forward with the British and Foreign Bible Society's work, is compelled to stay here for the present; and the work which would devolve on him would be so heavy, that to assist in it by taking the management of the more direct business and money matters, I have been led to remain here for the time being. I hope ere long you may be able to send reinforcements in a married couple, or otherwise. We are wondering whether Mr. and Mrs. Eason may be on their way up. The work here is too much for one man to attend to, and to admit of time for preaching beside. We were all glad to get a memorandum, two days ago, telling of the approaching departure for the West of Mr. and Mrs. Eason, Miss Stroud, and Dr. Edwards. They have a long journey before them; but we pray that GOD may grant them as safe a one as was granted to us. We do not yet know who you have requested to remain here, or who may journey on. Mr. Thompson, now detained here, is anxious to leave after reinforcements have arrived.

FROM MRS. NICOLL.

I am so thankful to be able to write from my home once more. GOD'S name be praised for all HIS goodness and mercy! We had a very narrow escape from being wrecked on the last day but one of our journey. We seemed in such danger that the evangelist began to call for small boats to put the luggage into. After getting the water out, however, and stuffing wadding into the hole in the head of the boat, they were able to go on till they could get some nails and put a board over the hole. They remained awake all night bailing out the water—the woman at the stern of the boat, and a man at the bow.

You can imagine with what joy we welcomed the sight of our destination. I cannot explain to any one my feelings of joy. I was carried back in thought to the morning of my departure from the city just bowed down with sorrow, and reminded also of GOD'S dealings with me since, which I could not understand; but HE has taught me much in the way, and I do desire to glorify HIM here by a bright and happy life of service.

Miss Fausset takes the oversight of the school. We have a teacher in the morning for the girls, and a woman teaches them in the afternoon to embroider sleeves and make shoes, etc.

We have eleven girl boarders and twelve day scholars. We could get any number if we had the room and means.

I feel so thankful to GOD for having permitted me to return to this sphere of labour, and look forward to a happy year of service. Several women here have applied for baptism; and Mr. Wen, the member that gave up his opium-pipe to Mr. Nicoll, has got his wife and family down from Ch'en-tu in order that she may hear the TRUTH. He suffered very much when he first came to us, and looked very ill; he is now looking very bright and happy.

Pray much for this large city. And when I ask for this, I think of *many other large cities*, that we have passed on our way up here, *without one witness in them for* CHRIST. Since our return we have been called to four or five opium poisoning cases; sometimes there are as many here as five in the day. Yesterday we heard of a poor boy, twelve years of age, *a confirmed opium-smoker*. His friends keep

an opium shop, and he helps himself. I once had a girl brought to me from the country, only eleven years of age, who could not be kept from getting the dreadful pipe every opportunity she had.

I have spent such a happy time to-day: we had the chapel full to the doors, and they were seated closely. The women began to arrive before we had finished breakfast. The natives have a prayer meeting, then we had service at 11 o'clock. We were quite busy with the women from breakfast-time till it was time for service, and after service-time till dinner-time. Thus we go on from day to day, besides the school work.

Gan-hwuy Province.

EXTRACTS FROM THE DIARY OF MR. WM. COOPER, OF GAN-K'ING.

DURING the month of September I was engaged in preaching daily in Gan-k'ing, and in making preparations for a long journey to the north of Gan-hwuy. I had all my books packed, and, although feeling poorly, was hoping to start by October 1st. But our ways are not always GOD'S ways. On September 22nd I was stricken down with typhoid fever, which increased in severity for three weeks, during which time I was carefully watched and tended by our dear brother Macgregor. In answer to prayer I was brought back from the gates of death, but so weak as not to be able to raise my head, or turn myself in bed. After eight weeks I was able to get up again, thanks to our HEAVENLY FATHER. But dear brother Macgregor, whose love and sympathy I shall never forget, had been called home! On the 14th October he was taken ill, and on the 16th it was declared by Drs. Wilson and Edwards to be small-pox. After a fortnight of severe suffering he was taken up into the presence of the KING to receive the reward of his faithfulness. May my spared life be wholly consecrated to the LORD whom he served and loved so well. I could cry with the prophet of old, "Oh! LORD, I pray Thee, let a double portion of his spirit rest upon me."

After a fortnight's visit to Shanghai, I had the pleasure of meeting four more of the seventy labourers for whom we are praying. Mr. Taylor also arrived from Che-fu. We left Shanghai, December 13th, and travelled to Gan-k'ing for a conference.

ELEVEN PERSONS BAPTISED.

At Gan-k'ing we were joined by Mr. Tomalin, who had just returned from Ku-cheng-tsih, where he had had the joy of baptising eleven persons, all the fruits of earnest effort by a native (then unbaptised) Christian. Our hearts were indeed cheered by this good news from the far country, and we prayed that they, in their turn, might each be blessed to the salvation of as many others.

THE GAN-K'ING CONFERENCE.

December 16th to 25th was a very precious time spent in daily meetings, morning and evening, Mr. Taylor giving us the benefit of his large experience of GOD'S faithfulness, and expounding "the principles and practice of the C. I. M." I am sure each of us got clearer views of our standing and relationship; and felt it to be a perfectly safe one, seeing that we are dependent on GOD who *cannot fail*. The expositions of the Canticles and some of the Psalms were very edifying and instructive, and we were all sorry when the meetings terminated. We had been a very happy and large party, nineteen in all, the largest number of missionaries ever assembled at Gan-k'ing at one time, and there is a degree of sadness in this parting from so many loved friends, who are going to various isolated positions.

On Christmas Day we separated, Dr. Edwards leaving with Mr. and Mrs. Eason and Miss Stroud for YUN-NAN, in the far S.W.; Mr. and Mrs. Hunt for KAN-SUH, in the far N.W.; while I accompanied the Misses Kemp and Miss Groom on a native boat journey to Yang-chau.

On December 26th reached Chï-chau Fu in the afternoon, walked into the city, and saw the evangelist; next morning the ladies accompanied me, and we had no sooner reached the chapel than crowds of women came to see them, and it was a source of deep regret to our sisters not to be able to speak to them. The numbers became so great that we decided to go outside, and give them an opportunity of satisfying their curiosity.

OPEN-AIR PREACHING.

We passed through several streets, followed by an interesting cortége of admirers, until we came to a large open space caused by a heap of ruins, the result of the T'ai-p'ing rebellion of twenty years ago. Here we took our stand and held an open-air service. Of course the ladies were the great centre of attraction, while I preached to the largest audience I ever saw in China. Unfortunately my voice was far too weak to reach them all, as I had not quite recovered from the effects of the fever; but many listened very attentively, and I trust the seed then sown may yet spring up and bear fruit to the glory of GOD. We returned to the chapel and had a little refreshment. Then followed a service with the native Christians; after which we retired to the boat, followed by a goodly escort as far as the city gate, where I thanked the people for the kind attention they had shown by escorting us, and asked them to quietly return home again. This evoked a good laugh from the crowd, who however were kind enough to take the hint and disperse, while we quietly walked seven *li* (two and a half miles) down the banks of the river to our boat.

TA-T'UNG AND TIH-KIANG.

On December 28th we reached Ta-t'ung in the afternoon, and spent the evening at the mission house with the evangelist and his wife. Left next morning, as we were anxious if possible to reach Wu-hu by Saturday evening. The weather seemed to favour our wishes, as we had a fair wind, and made nearly half the distance by Friday night. But on Saturday morning after travelling six miles we were stopped by a strong head wind, at Tih-kiang, a good-sized town thirty miles from Wu-hu, where we had abundant scope for work, as there is *no* mission station there. I had visited this town in April and some of the people recognised me again. We were very much encouraged by the attention they gave to the preached word, and not a few bought books, which we trust may be blessed to them.

December 31st.—Our annual mission day of fasting,

humiliation, and prayer, for which I see more need than ever. In the evening we held a watch-night service, and commenced the New Year by singing on our knees—

"My spirit, soul, and body,
Jesus, I give to Thee," etc.

WU-HU, NAN-KIN, AND YANG-CHAU.

1883. *January 2nd.*—The wind having changed we were able after our three days' delay to proceed on our journey, and reached Wu-hu in the afternoon, where we were met by Mr. Tomalin and Yang Ts'üen-ling, the evangelist, who invited us to dine with him at evening rice. We had a very enjoyable service with the native Christians in the evening, and spent the next day, Wednesday, with them. On Thursday left Wu-hu at daylight, and having a fair wind almost reached Nan-kin by dark. We entered the creek leading to Nan-kin on Friday morning, and saw a good deal of this ancient city ere leaving on Monday for Yang-chau, which we reached on Wednesday about dinner-time, and were glad to meet Mr. Taylor, Mr. and Mrs. Parrott and Mr. Tomalin.

Mr. Taylor left with the ladies on Friday morning for Shang-hai. I stayed at Yang-chau about a week, preaching daily in the chapel, and otherwise helping in the work, which looks very encouraging. May the LORD bless the renewed efforts which are now being made to destroy the works of the devil in that mighty city. What a field for labour! But how few are labouring in it: one missionary among hundreds of thousands. But Brother Parrott will not be alone very long, as he is praying very earnestly for the other seventy also; and surely some of them will be guided to that needy city.

January 17th.—Left with Mr. Tomalin, and arrived at Wu-hu at midnight, January 19th.

January 21st.—Left this morning, accompanied at his own request by Chong Yuh-hi, who was willing to leave his business for a week or two for the sake of preaching the Gospel and visiting the members of the other stations. I was very glad of his company as he is very earnest, and not being a paid agent, his testimony for CHRIST has greater weight against those who accuse them of preaching for "rice."

Formation of a Church at T'ai-p'ing Fu.

BY MR. WM. COOPER, OF GAN-K'ING.

JANUARY 21*st*, 1883. Reached T'ai-p'ing Fu in the afternoon; and was cheered by the news I received. The last time I visited this place was under very painful circumstances, and then my heart was grieved at the prospect of the work. But the definite action taken in the case of the evangelist who had so fallen, showing clearly that we never encourage sin when we know of it, seems to have had a good effect, and now I had the joy of seeing a number of earnest enquirers, who came to study the Scriptures. The knowledge some of them had already gained within a few months is almost marvellous. I stayed some days, instructing them and examining them concerning their motives, etc. I felt that there was a real work of grace amongst them. All the enquirers had been vegetarians, and perhaps a brief account of each might be interesting.

1. *Yang Mo-ts'ing* is a small shopkeeper, who makes and sells "yiu-tiao" (sticks of batter fried in oil), and rents the shop adjoining our chapel. On my previous visit he was an opponent, informing me of the evil doings of the evangelist who had so sadly fallen there. One can scarcely wonder that he thought his own "filthy rags" of self-righteousness better than the Gospel preached by such a man. Then he stayed one night till 1 a.m., arguing in favour of vegetarianism, which system he had diligently followed for nine years. The evangelist Liu, who is now at T'ai-p'ing Fu, is a married man, a true, earnest Christian, and shows a striking contrast to the recent life of the other. This led Yang to enquire further into the way of truth. He began reading the New Testament, and by the aid of GOD'S SPIRIT soon became sceptical concerning the idols, although he still clung to his vegetarianism.

About three months ago Chong Yuh-hi, the deacon of the little Church at Wu-hu, took a journey to T'ai-p'ing to see how the work was going on. Finding this man enquiring, and reading the Bible, he at once became interested in him, and was enabled to convince him of the folly of trusting to vegetarianism. He was especially qualified to meet such difficulties, as he himself had been a vegetarian for eleven years. His faithful testimony to the power of CHRIST *alone* to save from *all sin* was blessed to the conversion of this earnest follower of Buddha, for that day he broke his vows, and partook of animal food once more.

From that time he began to exhort his friends and companions to give up all attempts at "accumulating righteousness" and to trust in CHRIST alone. The evangelist informed me that he would sit up till midnight searching the Scriptures, and exhorting his friends. Of course this soon brought down persecution upon him. Nearly all his old vegetarian friends forsook him, and would not buy his pastry, spreading reports that he was putting "foreign devil's" medicine in it, which would cause them to swallow our teaching also.

2. His example and testimony, however, were not without effect. His wife, who had some reluctance (and doubtless had many misgivings about the course he had taken), was convinced, and gave up her trust in the false superstitions of idolatry. She was the first to follow him.

3. Then another man, *Yang Ts'ien-yin*, nephew of the former, a boatman, after some argument was convinced of his sin, and began to attend the services. Being a very fair scholar, he soon became acquainted with the truths of Christianity, and I trust, also, with CHRIST Himself. He too gave up his vegetarianism, and now trusts in the living and true GOD. These vegetarians try by supposed good deeds to lay up sufficient merit to ensure their escape from some of the dreaded punishments which they are taught befall men in the next world. Although labouring under a sense of sin, yet they generally think themselves very much better than other people; and therefore, like the Pharisees of old, it is no easy matter for them, as guilty rebels in God's sight, to accept of free grace.

Again, one of their chief tenets is that it is wrong to destroy life; therefore they never kill animals, and strictly abstain from all flesh, fish, fowls, eggs, etc. They believe in the transmigration of the soul, and teach that in killing a dog or a pig, a man may be destroying the life of his grandfather or other friend who has been born into the

world in such a form. Hence it will be seen that the doctrine of salvation and eternal life through the *death* of Christ would *naturally* have no charm for them.

4. The fourth, *Hia Yüh-chen*, had probably more faith in his own ways than the preceding ones. He had become discontented with his mode of living, and although he had spent a little fortune on idolatrous processions, incense, etc., he was not satisfied, and was contemplating giving up home and business, and shaving off his "queue" to become a Buddhist priest. He seemed very grateful for the Gospel. His knowledge is not so full as the others, having more recently begun studying the Scriptures; but he professes to know himself to be a lost sinner, and to know JESUS as his SAVIOUR, whom alone he trusts for salvation. He observes the Lord's-day, attends the services, and wants to come up to Gan-k'ing *at his own expense* for a few months' study of the Scriptures, and to obtain some instruction therein.

5. The fifth, *Li Ling-tao* is a man partially deformed, who cannot read, but has evidently listened very attentively to the Word of Life. When he was convinced of the error of his ways and broke his vegetarian vows, he went home and seizing the idol he had worshipped so long, dashed it to pieces, to the utter astonishment of the other members of the household, who remonstrated with him. But he told them it was *false*: he had been going the wrong way all his life, but had now repented, and found the true and living way. This man earns about three pence a day by selling pastry in the streets, and yet he is willing to rest on Sunday, as he says his soul is of more importance than his body.

CHINESE POLITENESS.
The host going out to receive a guest.

After much prayer and careful examination, I set before them the probable consequences of an open profession of CHRIST, such as persecutions, etc. They all declared themselves to be of one heart and mind to follow CHRIST if need be even unto death. Feeling that the HOLY SPIRIT had wrought this mighty change in them, I had much joy in baptizing these five persons, trusting that they may be baptized with the HOLY GHOST also, without which, baptism by water is of little avail.

It is worthy of note that Mrs. Yang is the first-fruits among the women in that city, as up to this time only one old blind man had been baptized there. I trust, however, that this is but the droppings of a great shower of blessing, which shall come down on that place.

There are still two more enquirers, but I thought it best to defer them for a time. We need to pray much for these young converts; they will be sorely tried by their friends trying to make them worship their ancestors, etc.

Oh! it is such a joy to see souls won to the LORD JESUS in this land. Constantly seeing nothing but idolatry is very depressing; but when we see such manifestations of GOD'S grace in transforming idol-worshippers into meek and humble followers of the living and true GOD, our hearts are filled with gratitude. We know it brings joy to the heart of our Blessed REDEEMER, Who loved them and gave Himself for them.

The more we see the debasing effects of idolatry on this people the more we long for their emancipation; but we are convinced more than ever that *nothing but* the power of our Almighty SAVIOUR can really set them free from the power of sin. It is useless preaching a system of morality to the Chinese: they have abundance of such teaching, but no power to practise it. The Gospel is just *the* remedy for China's needs; and oh! that we had thousands of messengers to carry the glad tidings to these poor perishing millions, who are dying without a ray of hope to cheer their path into the unseen eternity. Do we not need to obey Christ's command in Matthew ix. 38, "Pray ye therefore the Lord of the harvest, etc."?

I left T'ai-p'ing Fu for Ning-kwoh Fu on January 23rd, and reached the city just before dark on the 25th. Found the Christians all steadfast, and very pleased to see us; but the work there seems to be at a standstill. The Roman Catholics have large possessions, and several thousand converts in this district. They persecute our little feeble flock more than the outside people do.

The literary examinations were in progress when I was there, and some of the students had been creating a disturbance, threatening to destroy the Catholic buildings, but they never interfered with us. The days that I was there were passed as quietly as if no students were in the city. I preached in the chapel, and walked through the streets without any inconvenience. I believe the people are beginning to distinguish between the true and the false, which is a good thing for us, as well as for themselves, for we have too long been identified as the same.

January 27th.—Reached T'ai-p'ing Fu again after a rather rough journey, through wind and snow, and spent a few days with the Christians there. I think these were among the happiest days of my life.

These people were so anxious to learn more of the Scriptures, that they might know how to give an answer to every one that asked them for a reason for the hope that is in them, that I gave myself up to teaching them.

They would meet every morning for about two hours; then in the afternoon, when I preached in the chapel,

some of them would come and preach. It was a grand sight to see the man from the next shop come in with his apron on and sit down beside the people, and preach to them the Gospel he had found so precious! This is the kind of testimony we want. May the LORD raise up many such witnesses. In the evening we began our meetings about seven o'clock, and often continued them till eleven, as they would request me to go on; even then one or two would stay behind, asking questions, and the conversation was continued for another hour or two. The last two nights I could not sleep; but I was very happy. What a contrast to the visit I made them in August, when I really sowed "in tears:" now the promise was literally fulfilled, and I did "reap in joy." "All glory to our Triune GOD."

January 30th.—Left T'ai-p'ing Fu, being escorted by all the brethren to the river side, where they each expressed their desires to GOD for my protection and speedy return. It was quite a touching scene, which I will not attempt to describe. We reached Wu-hu in the evening, where I also examined two enquirers; one of them very satisfactory; the other, the wife of one of the members, although free from idolatry, we deferred receiving for a few months.

Gan-hwuy Province.

FROM DR. WILLIAM WILSON, GAN-K'ING.

WE are permitted to use the following extracts from an interesting home letter written by Dr. Wilson on February 15th. Intended for the eye only of familiar friends, he gives a picture of some of the details of life in China which we feel sure will interest a larger circle. Dr. Wilson is now on his way to the province of SHEN-SI, and will either live at Han-chung Fu, or will join Mr. Geo. King at Si-gan Fu.

NEW YEAR IN CHINA.

YOU would not receive any letter by the previous mail, as we have just been passing through the Chinese New Year's holiday—such an absorbing time to all Chinamen, that during the last week of the year all who can go to their old homes, even from long distances. During the succeeding ten days all shops are shut, all trade at a standstill, and they are feasting with their friends. For this reason the steamers do not run up or down the river during the first ten days of the Chinese new year, because no one is travelling; and consequently we cannot send letters to Shanghai for the English mail.

It seemed so strange walking through the city during this holiday-time, and for the first time since landing in China seeing shops shut. It seemed quite like an English Sunday, especially as every one is dressed out in their brightest colours and best clothes. But *inside* their homes it would seem little like an English Sunday, as at no time of the year is there such a constant succession of idolatrous services. During the previous week one saw barrows and barrows full of incense being sold, and at almost every street corner you would see a man with a stall of idols of all forms and sizes.

On New Year's Eve every house in the land has pasted over the lintel a number of ornamentally stamped coloured papers, which hang down a foot from the lintel. This is to keep away evil spirits. Every one does this, from the mandarin down to each poor family living in a mud and thatched cottage. One could not help thinking what an apt illustration one could draw from it of the Passover night in Egypt, when every lintel was marked with blood to prevent the destroying angel entering.

My teacher and his wife and two children had tramped away off to their father's house, some thirty miles away or more; and, remember, every step has to be gone on foot and in the snow along a rough road, while the wife and children are trundled along, sitting sideways on a wheelbarrow as on an Irish car.

MANDARINS IN PROCESSION.

This New Year's Day was our February 8th. A few days before it we were out in the street shopping, and an immense procession passed us, composed of probably fifty or sixty officials. The mandarins ride in blue velvet sedan-chairs, borne by four men; some of them sit on an uncovered seat, and are carried in the same way. They look very handsome, dressed in sealskin cloaks, and of course wearing their immense spectacles, and each sitting as immovable as a sphinx. Behind each mandarin are a number of servants, each one carrying an immense crimson umbrella. There are over seventy mandarins in this city, and consequently seventy *Ya-mens*, or official residences.

There is a great deal of bribery and corruption in their work, as it is taken for granted that they have to make a living by falsifying the accounts that pass through their hands, etc. I heard only yesterday that the man who, at the recent examination in this city, when about 3,000 students were present, got the first position, paid 800 dollars for it. These literary examinations are the one and only gateway to all imperial offices.

A great triennial examination comes off here in a few weeks, when probably 20,000 students will be present. It is a competitive examination, each succeeding day diminishing the successful candidates, till they are reduced to about forty, as there are only forty offices vacant.

CHRISTMAS-TREE, MAGIC-LANTERN, AND GALVANIC BATTERY.

But now I must change the subject, as I have given you some idea of the idolatry connected with the new year.

One New Year's Eve we had a Christmas-tree. Miss Hughes always has a box of presents out from home for her children. The tree, hung with presents and Chinese lanterns, looked very pretty. I also brought over my battery.

Imagine you are looking in through the window into our small gathering the evening following. You would see our small company of eight English workers; but you would find more interest in looking at the other element, the Chinese. I suppose there were some fifty, about half of them children in Miss Hughes' school. (There are girls varying in age from sixteen to eight years. Some are orphans, others have been handed over to her by parents, who were so poor or cruel, that the child has been saved from a life of misery.) The remainder of the company were grown-up men and women, all of humble position in life, except the military mandarin, of whom have spoken before, who on this occasion has brought five brothers with him.

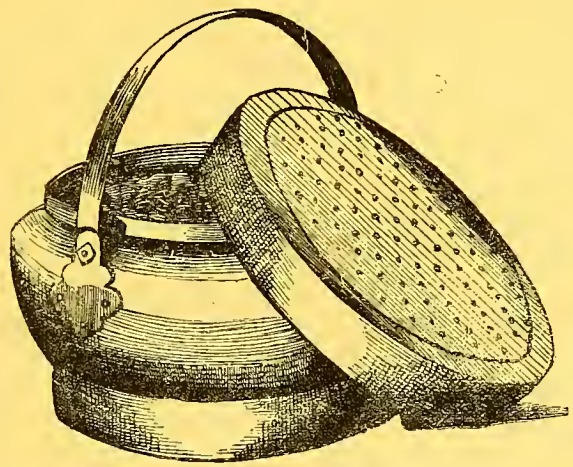
For the first time in the history of Gan-k'ing are these poor people having the treat of an exhibition of dissolving-views. For nearly three hours they sat delighted, as scene after scene in the New Testament history was thrown upon the whitewashed wall. I had got my teacher to write some hymns on glass slides, and these came out splendidly. Mr. Protheroe did the speaking, and I worked away at the lantern. But you would have been surprised to see how the children recognised the pictures at once, though they had never seen them before, nor, with a few exceptions, had they been taught from Scripture prints.

Since then I have twice exhibited the lantern to Miss Hughes' children, and have gone through the whole 150 slides. They recognised the Old Testament pictures as readily as the others; in fact, out of the whole number there were scarcely a dozen they did not know, and some of these any one might be in doubt about. Every one felt it was a very great success. It would have done you at home good to have been present at this first exhibition of magic-lantern in Gan-k'ing. It certainly would not be the last if I were staying here, as I feel sure it might be the means of much good. However, I hope often to use it in Han-ch'ung, or wherever I may be.

A NEW YEAR'S FEAST.

On New Year's Day they generally have a feast (at our North Gate premises) for all the natives. This year we had one over here (at the West Gate house), and sat down about thirteen in all—Cooper, Protheroe, and myself; teachers, evangelists, servants, and one or two outsiders. Of course it was Chinese fare, which means that you have no cloth on the table. In front of each guest is a bowl of rice and a pair of chop-sticks, and on the table about a dozen bowls of all sorts of things—fish, meat, vegetables. You thrust in your chop-sticks, and pick up a spoonful of something, and transfer it to your bowl of rice, and eat; then you plunge your chop-sticks into some savoury dish, and take up a lot and place it on some one else's bowl. They do not eat as we imagine at home, having the basin on the table; but take it up in their left hand, and put it right up to their mouth, and then with the chop-stick push in a mouthful.

After dinner, I brought out the battery, which seems to be an unfailing source of enjoyment on festal occasions. It is felt to be right to do all that one can to give the native servants and Christians some innocent pleasure at this time of the year, because they are completely shut out from their own family gatherings, as such gatherings are so mixed up with idolatrous practices. They cannot but feel their isolated position the more, when through the length and breadth of China every family is enjoying their one and only holiday.



PORTABLE CHARCOAL STOVE.

These stoves are made of brass, with perforated covers, as in this illustration; or sometimes of earthenware without lids.

DOMESTIC LIFE.

I find by many questions, that I have omitted describing sundry very important matters, such as the house, what we have as regards servants, etc. Domestic servants in China are always men. We have one man who cooks, and very well he does it, too—can make capital puddings, etc. So, you see, we live in English style as regards food.

As the rooms have no carpets, and the furniture is, to say the least of it, not very costly, we don't need a housemaid; and if we did we could not have one, for it is really rather a dangerous thing for a woman to go up such stairs as ours with her little feet upon which she totters about. Most Chinese houses are only one storey high. The domestic details of our bachelor establishment are very simple, and yet we have every comfort. The food is very good, and we are generally very hungry, or rather, have very good appetites. We can always have abundance of fish, beef, eggs, duck, geese, fowls, etc., at a very low price; so if any one is picturing a very frugal table they are sadly mistaken.

I have had to amputate three fingers from a poor girl, who in a fit had fallen with her hand in one of the portable charcoal-stoves (*see illustration*) the Chinese use. These three fingers had mortified from the effects of the burn, and needed to be removed.

Encouraging Work in Hu-nan.

BY MR. A. C. DORWARD.

CH'ANG, 11*th February*, 1883. I arrived here the night before last, and have very much cause to praise and thank GOD. I visited K'i-kia-ho, Hwang-si (two small towns), Yung-ting Hien, Yung-shun Fu, Lung-shan Hien, San-chih Hien, and returned by Yung-ting Hien to Ch'ang-teh Fu. Since I left here I have disposed of about 1,600 Gospels and books, and some hundreds of sheet-tracts. Where previously CHRIST had not been named I have had some good opportunities of declaring the Gospel to companies of people and to individuals; and it was encouraging to see the eager way in which some appeared to drink in the Truth. The seed has been scattered and the results remain with GOD.

As you already know, I had no Christian helper with me, but I think in some respects it has been one of the most encouraging journeys I have taken in the province. The land part of the journey, from Ch'ang-teh and back again, was nearly 1,400 *li* (420 miles); and we had splendid weather throughout, except the last three days. On returning, I lived in the inn on shore for two days, and went freely about the city (Ch'ang-teh Fu); but the weather was unfavourable for doing work. The LORD kept us in peace, and to HIS name be the praise. Mr. John and Mr. Archibald have just returned from a visit to the Ch'ang-teh district, and Mr. Hunt tells me that they were terribly mobbed at a place some distance from Ch'ang-teh Fu—I suppose Lung-yang Hien, thirty miles from the Fu. I have not yet seen them, so that I do not know the particulars of their adventures.

As regards the work at Hung-kiang there is reason for encouragement, but I am tried to find that Li and Yao have come down here a fortnight ago. Matters appear much the same as when I was there, some agitating rumours and some opposition; but Li says they are quite satisfied that one man is a true disciple of the LORD JESUS, and that a second is convinced of the truth of Christianity, but is afraid of the consequences of making an open confession. The first man is brother of our landlord, and he did not once miss worship on Lord's-day from the time I left until they came away. His little child was laid down with sickness, and his wife pressed him to call in a Taoist priest to secure the recovery of the child by performing idolatrous practices. He determinedly refused, but got one of the best doctors in the district. The doctor's skill however failed, and the child died; yet, thanks be to GOD, it was buried without any idolatrous performances. Li speaks very confidently of this man. Oh, for the mighty power of GOD!

Li says that eleven or twelve of the opium-smokers to whom I gave medicine continue to abstain from the use of the drug, and two additional cases have been cured since I left. The man who was covered with skin disease is said to be entirely cured. To GOD be glory!

EXTRACTS FROM MR. DORWARD'S DIARY.

DECEMBER 5*th*, 1882.—Started from Wu-ch'ang to-day on a journey to the north-west of HU-NAN. My luggage and bedding have been on the boat since Friday morning, but we have been unable to start on account of unfavourable winds.

December 19th.—We arrived at Gan-hiang Hien early this morning, and had a moderate sale of books. This is a poor town and has little business. The country in this district lies very low, and during the floods in the summer months Gan-hiang was submerged for two months or more, and the ordinary trade in the streets had to be transacted by means of small boats.

December 20th.—I have been on shore nearly all day, but sold fewer books than yesterday. I had two or three short talks with small companies of people.

December 22nd.—We left Gan-hiang Hien yesterday and came on thirty miles, reaching a town called Sin-chau in the evening. I have been on shore the greater part of to-day, and sold about 100 copies of Gospels and books. This town is perhaps a little better than Gan-hiang. The people in both places have taken little notice of me, and are very quiet. I did not hear any one use any unpleasant words. We had only six miles to go to Tsen-shï, and when I returned the boatman started, so we are now at that town.

December 23rd.—Went on shore after breakfast, posted letters, and inquired about coolies to Ch'ang-teh, but was asked much too high a price. I went along and called on Mr. Ting, the man who was interested in the Gospel when I was here the last time. He was out, but I saw his son, who showed a friendly manner.

After dinner I went on to a back street, sold a few books, and preached for a while. Shortly after I returned to the boat Mr. Ting called and asked me up to his house. He is very friendly, and I spent a pleasant evening with him. He asked me to go and live at his house, and when I declined, he kindly pressed me to promise to have breakfast with him to-morrow morning. He offered (without my saying a word about it) to engage coolies for me. I am thankful for this, as he will probably get them cheaper than I could, and I take it as a token of GOD'S kindness to me and His watchful care over me.

December 24th.—Mr. Ting sent a young man down to the boat for me this morning, so I went up to his house and had breakfast with him and his two sons. While at his house, I was sorry to see that he had not given up idolatry. I spoke to him about it, and the only thing he said to justify it was that it had been handed down from their forefathers. I did not stay long after breakfast was finished.

Had reading on the boat, and again explained the Gospel to two of the boatmen, but they did not appear much interested.

I spent the evening with Mr. Ting. I cannot say what is the true state of his mind, but I am inclined to think that, although he is more or less convinced of the truth of Christianity, he is afraid to face the consequences of making an open confession. He said if he speaks to his neighbours about the doctrine, or even shows them our books, they revile him, and say he is "eating the foreigner's religion." I told him if a man becomes a true disciple of the LORD JESUS he will be sure to meet with persecution. I tried to impress upon his mind the folly of idolatry, and the importance of the Gospel; and I hope GOD by His SPIRIT may so work in his heart that he shall be led clearly to understand the truth, and receive grace to come out boldly. I am a little disappointed that he is not more decided on the side of the truth.

December 25th.—Started this morning for Ch'ang-teh, and had breakfast at Sin-chau. We travelled twenty-four miles, and while coming along I sold a few books.

CH'ANG-TEH FU.

December 26th.—After travelling three miles we came to a village of moderate size, and sold some books. We are now at Ch'ang-teh, in an inn outside the north gate.

December 27th.—I went across the city to the post-office this morning, and was glad to find a packet of letters waiting for me. I propose leaving some of my luggage here in the care of the innkeeper, and will only engage two coolies to go with me to Yung-ting Hien, Yung-shun Fu, Lung-shan Hien, San-chih Hien and back to Ch'ang-teh. I have asked our landlord to find me two men, but he does not appear to have done so yet. Writing letters the latter part of to-day.

December 28th.—The landlord is an opium-smoker, and although I have been pressing him a good deal, I was not able to get him to hurry* in arranging about the coolies. I hoped I might be able to go into the city part of the day and do some Gospel work, but the innkeeper kept saying that the coolies were coming in a little while. It was, however, evening before the matter was completely settled. The weather at present is very good for travelling, so I have arranged to start to-morrow.

December 30th.—We left Ch'ang-teh yesterday after breakfast, and passed Ho-fu and Cheo-k'i, places that I have previously visited. At noon to-day we came to a town called K'i-kia-ho, and will stay here over to-morrow. I have spent the afternoon on the street selling books, but have not had very good sales. It began to rain shortly after we arrived here.

December 31st.—I should have liked to have had a quiet day, because this is Lord's-day, but especially so as it is also the last day of the year; yet, although I have not been outside, I have not been able to have any privacy. The room I occupy has no door, and every now and then several people have been coming in. I took the opportunity, however, of declaring the Gospel to several of them, and I hope the day has not passed without some good being done.

* At one time HU-NAN innkeepers were glad enough to hurry their foreign visitors away, for their own sakes!

Monday, January 1st, 1883.—In closing another year, and beginning the new one, I have much cause to raise up an Ebenezer and praise the name of the Lord. I fear I have at many times and in many ways grieved Him, yet there has been no end to His mercies. My progress in grace, if any, has not been marked, but the way God has dealt with me has truly been wonderful. In temporal supplies I have had abundance: my health has been all that I could desire, and in regard to my work, I have had many reasons for encouragement. Our

PROGRESS IN HU-NAN

is certainly slow, and at times trying to one's patience, yet I hope we are making some real progress. Formerly it was thought wonderful that we were able to travel in this province; and in May, 1881, we thought it an honour and joy, after our boat was wrecked, to be permitted to live quietly at a village for a fortnight. During the year that has just closed, however, it has been my great privilege to live in a busy town for three and a half months, and to have the opportunity almost every day of declaring the Gospel to people who came into the house to see me. I hope that before the close of 1883 we may be able to record our having a permanent settlement amongst the people, and also that souls have been won for JESUS. "Bless the LORD, O my soul, and forget not all His benefits."

The weather to-day has been like a spring day at home, perhaps a little warmer. About noon we came to Hwang-sï, a small town, and spent two hours or so selling books. We have come six miles further on, and are put up at a small village called Pao-ma-chau.

January 3rd.—During the last two days our path has been amongst somewhat high hills, the roads have been poor, and consequently travelling has been a little difficult. Many of the hills are conical shaped, very steep and bare; some, however, are more or less covered with trees, the fruit of which yield a varnish oil. The strata of some of the hills are soft slaty rocks, and others of harder rocks; and while ascending one of the highest that we crossed, I noticed what appeared to be coal, but did not see any signs of its being worked. One long range in the distance was peculiar from the rest, and like a very high entrenchment, and the rugged summits of a few were rather picturesque. When on the heights, the entire view was a mass of hills as far as the eye could reach. We have not passed any town or village, but only a few houses here and there.

January 4th.—We arrived at Yung-ting Hien this afternoon, and are quietly settled in an inn. The first five miles this morning was down hill, and then we had ten miles along the course of a river and pretty level; but on either side were hills, some of which were high and picturesque.

BLOOD-GUILTINESS.

We passed a good many groups of houses, and I was led to long for the time when the messengers of CHRIST will be able to enter these houses with the story of GOD'S grace. Oh, the amount of work there might be done in this province if we only had the labourers. Alas, alas! for the thousands and millions of poor souls that are perishing in HU-NAN without having once heard of the redemption that the LORD JESUS has wrought out for sinners. We can rest assured that GOD'S purposes of grace will not be frustrated; but surely the Church of GOD is guilty of the blood of souls, seeing these millions have been left so long in their dense darkness, and that even now so little is being done to rescue them. "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" "Curse

ye, Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty." What, then, shall be said of those who themselves know the love of GOD in CHRIST JESUS, but who, instead of seeking to spread this knowledge, are only seeking their own ease and pleasure? "Woe to them that are at ease in Zion."

January 5th.—Shortly after breakfast I went out with my books, and did not return to the inn till well on in the afternoon. I had not a very speedy sale, but disposed of over 100 copies, and I have not been over all the town. There were two or three men who spoke in a sort of threatening manner; but, praise the LORD, He undertook for me, and the people as a whole were exceedingly civil. I had been telling some people that the books exhort them to worship the GOD of Heaven, and one man remarked that these are good words, and if I only spoke good words they would let me alone. He said it as if in the way of warning me that I had better be careful as to what I said and did. I did not stand any length of time at one place, but if a company of people gathered round, I made a few remarks, and moved farther along the street, offering my books for sale at the shops. We shall (D.V.) pass through here again on our way back to Ch'ang-teh; and as short visits are best at first, we will start to-morrow morning for Yung-shun Fu. This would be a good centre from which to work the north-west of the province, and with GOD'S guidance and help, I do not think it would be particularly difficult to get gradually in amongst the people. I feel as if I had almost made one or two friends already.

WELL READ BOOKS.

In the evening there was a man, connected with the "*Yamen*," came and made a few inquiries. He did not ask for my card, nor about my passport. I had the opportunity of declaring the Gospel to a few men in the inn as we sat around a fire. As we were preparing for bed (the servant and coolies, who are in the same room with me, were already in bed), an opium-smoker, who last night borrowed Luke's Gospel and a small book, came to the door with the books; and when I opened the door he and several others came in, and continued talking for half an hour or so. This man appears to have read the Gospel and book carefully, and I was surprised to hear him tell his companion in a few words, and yet in an intelligent way, of the birth, life, death, and resurrection of the LORD JESUS. It is truly sad to see many of China's best sons ruined by the thrice-cursed opium. I was so pleased with the intelligent manner in which this man appears to have grasped what he read, that I gave him a copy of the book on opium, and also Mr. John's "Guide to Heaven." I hope this poor man, and many others, may yet be trophies for JESUS. GOD is able. Oh, that we may honour Him by our faith and in our work.

January 6th.—We left Yung-ting Hien this morning, and have passed through two small villages, where we sold a few books. We are resting to-night at a hamlet called Kwan-shang, and shall remain here over to-morrow.

January 7th.—In the forenoon I sat down with the two coolies and my servant to speak to them concerning the Gospel, but we were a good deal interrupted by small companies of people coming in. It would not have mattered much had they been interested enough to listen, but I am afraid neither they nor those to whom I meant specially to speak got much benefit. I have a room, such as it is, to myself; and for the use of it last night, to-day, and to-night I pay the exorbitant (!!) sum of 16 cash (¾d.). My bed is spread upon some straw on the floor.

January 8th.—We have been travelling amongst hills. About noon we came to a small straggling village, and sold two or three books; but, alas! most of the people were opium-smokers. The weather continues splendid.

January 9th.—Our path has again been amongst the hills, and we had rather a stiff climb up a pretty high one. We passed neither village nor hamlet, but only a few solitary houses. We reached

YUNG-SHUN FU

early in the evening, and are put up at an inn outside the east gate.

There are two Coreans living in this inn. As I entered they were partaking of their evening meal, and I noticed they were not Chinese, but took them for Japanese; they also noticed that I was a foreigner. I asked what part they came from, and they replied Corea. They are cousins; I afterwards had a long conversation with the elder of the two. I asked if they worshipped idols in their country, and they said that idolatry is the same as in China, but they laughed and acknowledged the absurdity of worshipping idols. I spoke to the older one principally about the Gospel, and he assented to the truth of what I said, but I am afraid he did not take it to heart. He says they use the Chinese characters, but have different sounds. It is about a year since they left Corea, and they go from city to city selling *gin-seng* (*Kao-li-seng*), principally to the mandarins. They are respectable-looking, and are exceedingly free in manner and conversation. He remarked that he would prefer to shave his head and have a pig-tail while travelling in China, but if he were to do so it might cost him his life when he returned to his own country. They wear the Chinese costume, but have the hair in a roll on the top of the head somewhat like Taoist priests.

January 10th.—Shortly after daylight this morning a man connected with the *Yamen* came to the inn and made inquiry about the foreigner who had arrived. He did not ask for my card, and I did not send one. After breakfast I went inside the city, and began to sell books on the street. Having gone along a little distance, there was a large open space in front of a temple, and as some of the people wished me to tell them what the books were about, I took the opportunity of declaring the Gospel in a few simple words. While standing here a man (he had the appearance of a "*sien-seng*") from the Mayor's *Yamen* came, and asked me if I had a "*wen-shu*" (official letter), and I replied that I had a passport. He then asked me if I would go to the *Yamen*, and show it to the mandarin. I said if he (the man himself) wished to see it, I was quite willing to let him do so, but he again asked me to go to the Yamen. I replied that I was willing to go, but that I saw no necessity for troubling their "venerable gentleman." I went with him however.

VISIT TO THE YAMEN.

When we had gone some distance, he wished to turn back, and suggested that if we were to go to the inn it would perhaps be better. I, however, saw that if I was not careful I should lose all opportunity of doing work in the city, and replied that I had no desire to go to the *Yamen*, but as we were already so far on the way, I could not see the advantage to be gained by turning back and going to the inn. As we came close to the *Yamen* he again wished to hold back, and suggested our going into one of the shops. I reminded him that it was he who wished me to go to the *Yamen*, and therefore we would go inside; and with a somewhat unwilling step he and an old man who had accompanied him led the way in. He showed me into a side room, and asked if I

would give him my passport to show to the mayor. Several of the Yamen people said this man was the "*Mên-shang*" (registrar), but I am inclined to think he was not. After keeping me waiting a good while, he returned my passport, and gave orders to two men to accompany me, and see that no one annoyed me while I was on the street selling books. I then left, and went throughout the city offering my books for sale. The people did not in the slightest way interfere with me, nor did I hear them say anything unpleasant. This is the smallest Fu city (prefecture) that I have visited in HU-NAN. There is only one street of any consequence, and even that is nothing to boast of. Yung-ting Hien is busier and larger. I have sold over 150 copies of Gospels and books.

I had a good time this evening preaching the Gospel to one of the Coreans and several other men. As we were about to prepare for going to bed, two men came in, and one of them especially appeared deeply interested in the Gospel. I had a pleasant talk with him. He had read one of the Gospels that I sold to-day, and I hope GOD has began a work in his heart.

There appear to be many people here who smoke opium, and I was sorry to learn from the Corean that in some parts of Corea many of the people smoke. He has smoked for twelve years, but lately has been trying to break it off. I had a little medicine with me, and I have given some to him, and some to the wife of our landlord, in the hope that it may help them to give up their injurious habit.

I feel this evening that I don't know how to praise the LORD for the way that He has undertaken for me, and for the encouragement He has given me. "Ye that fear the LORD, trust in the LORD; He is their help and shield. The LORD hath been mindful of us; He will bless us." To His name alone be all the praise!

January 11th.—The young man who appeared to be seeking to know the truth of the Gospel last night said, on leaving, that he would come this morning to buy a copy of the New Testament and a copy of "The Evidences of Christianity." I was disappointed that he did not make his appearance before we started; but we have a soldier and a Yamen runner as an escort, and the soldier says that a man named Li asked him to get the books about which he had spoken to me last night. This is the said young man; he is a writer in the Hieh-tai's Yamen. I am glad he will now get the books, and I hope his heart may be opened to receive the truth.

We left Yung-shun Fu this morning, and have again had some stiff climbs amongst the hills. We passed through some hamlets, but I had comparatively few opportunities of offering the books for sale; I sold a few. It has been splendid weather since we left the boat at Tsen-shï, but there is now a change, and to-night it is raining.

January 12th.—Snow, as well as rain, appears to have fallen last night, and some of the hills are white. It has continued very dull all day. After travelling three miles we came to a small village called Ma-pi-tsai. One hill that we crossed to-day was a considerable height, and part of the descent was so exceedingly steep that it was almost like a winding stair. At night we came to a village called Hung-ai-ki, and sold a few books. I had a talk with the soldier about the Gospel while coming along the road.

(*To be continued*).

Heathen and Christian Mothers and Children.

"A CONTRAST."

BY MR. JUDD, OF SHANGHAI.

A CHRISTIAN child in England, of about ten or twelve years of age, had been long sinking under severe illness, when the doctor told her mother that her beloved child could not live more than another fortnight. The mother's heart bowed with grief, scarcely knew whether to tell her child or not of the probably short time she had to live, fearing the news might even hasten her death. However, as a Christian, she felt it ought not to be hid from her; and going into her bedroom, broke the sad news which she feared would give the little sufferer yet more distress. But was it so? No! The child's face lighted up as she said with brightened hope, "Mother dear, shall I *be with Jesus* in a fortnight?" And so it was; she was soon a happy spirit "with the LORD"—"washed in the blood of the Lamb."

Now let us look at what often happens in China. A poor heathen mother has nursed her little one amidst filth, poverty, and suffering, for perhaps a few years; not a little of their hard earnings has gone to the doctor; and at last the little wasted frame that has cost its parents many a restless night, much anxious care, and drained their last "copper" for the doctor, now expires. The mother wails and cries, friends and neighbours come to condole: but what is their consolation? "Don't cry," says one; "your child was *not* yours: it is only a 't'ao-cai-tih' (or debt claimer) come into your house to take all your money, and then go away."

But what is a "t'ao-cai-tih"? Well, to understand this, you must know that the Chinese believe that when a person dies the soul comes into the world again in another form, either as an animal or child. They also believe that if persons do not pay their debts in the present life they will have to pay them in their next life, in some form or other. So that when they call the child a "debt claimer" they mean that the poor departed child was only some creditor's soul come into the world again to compel the parents to spend much money on the child, and thus repay a debt they owed in their former state of existence. So that the poor parent's only consolation is that a debt, which they, in a former state, or their ancestors owed, has now been paid to the creditor who has appeared in this child's form. Is not this a sad contrast with the Christian child who goes to be with JESUS, and whose mother's heart is made glad with the hope of meeting it in glory?

Shen-si Province.

FROM MR. GEORGE KING, OF SI-GAN FU, TO MR. CAMERON.

I RECEIVED your kind note from Yokohama early in January; my letters frequently have a travel in various directions before I get them. I trust your visit to "Auld England" and Scotland will be in every way a blessing, both to yourself and others. May you be mightily helped to plead for a *missionary revival* in our home churches!

I do believe Mr. Foster was not far wrong when he insisted on the paramount need and importance of a *missionary church at home*. Whatever we may blame in the Romanists, they do shame us in throwing everything to the winds to accomplish their aim—in their case, too often only an effort to extend their "Church's" sway. Yet we might well have the same sort of spirit to extend our MASTER'S kingdom. When we think of what they have done and suffered in what was often a wrong cause, it brings back JESUS' words: "Except your righteousness *exceed* the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." If only the spirit that Carey, Morrison, and others had were more prevalent among our young Christian men, they would be glad to do or bear anything to get out to CHINA: be a ship's-boy, a fireman—aye, do anything honest just to get their passage and daily bread, never troubling about how the LORD would provide for them when they got there.

GOOD NEWS.

You will be glad to hear that the Han-ch'ung work goes forward; Sie has just returned from there, and brings good news. There are now three churches, viz., Han-ch'ung, Pah-koh-shan, and Shih-pah-li-p'u. Just before I left there (towards the end of November), I had the pleasure of seeing Mr. Easton baptize three old people. An old man and woman from Pak-koh-shan, and an old man from Shih-pah-li-p'u. They were all about sixty years old or more, and had been waiting some eighteen months for baptism. The next day I assisted in the ordination of three elders, Ho Sien-seng, Liu (Pah-koh-shan), and Wei (Shih-pah-li-p'u), each the first baptized in their respective neighbourhoods. The Shih-pah-li-p'u inquirers, etc., meet now at their own place; either Mr. Easton or Ho going on Sundays to conduct worship. Sie speaks of some twenty inquirers there, and there were some five at Pah-koh-shan when I was down there, with whom Mr. Easton was much pleased; also some in Han-ch'ung.

THE GOSPEL OF LUKE.

Mr. Easton writes me: "We have been cheered by a family turning to the LORD at Peh-gai-ho, 30 *li* beyond Hwang-kwa-ling, among the hills, 105 *li* from here. *They bought a gospel of Luke* several months ago, which they studied and believed. The eldest son came to Han-ch'ung for instruction; he returned, and came again a few weeks after, and spent two days, and asked for some one to go back with him. Ho and Yang went, and brought back a most favourable report. The old man is seventy-two; wife seventy, and blind; the eldest son, aged thirty-seven, has a wife and two boys; the next son is thirty-four. The old man heartily professes; the eldest son is intelligent and earnest, and is to be baptized soon; the next son professes, but will wait for future baptism; the women profess and are very pleased, but not yet intelligent. They were incense-makers, and have had difficulty in getting rid of a large unfinished contract. They have cleared out idolatry, including "t'an-shen," which seems to be a great thing. I think this is a kind of fetich much reverenced.

Ho Sien-seng's son came up from SI-CH'UEN while I was in Han-ch'ung, and he speaks of many disposed to believe, or believing and disposed to profess, but deterred by fear of man. I wish Pao-ning Fu had a station. Perhaps our SI-CH'UEN brethren, Messrs. Riley and Clarke, etc., may be able in time to arrange for it. A man from Hwa-yang (in SHEN-SI), some 100 *li* N.E. of Han-ch'ung, came to the chapel while I was there; he had bought some gospels, and I think tracts, and himself and some twenty (?) others were worshipping GOD to the best of their knowledge. We wished we could follow up these openings; but how can we spread ourselves over the immense field?

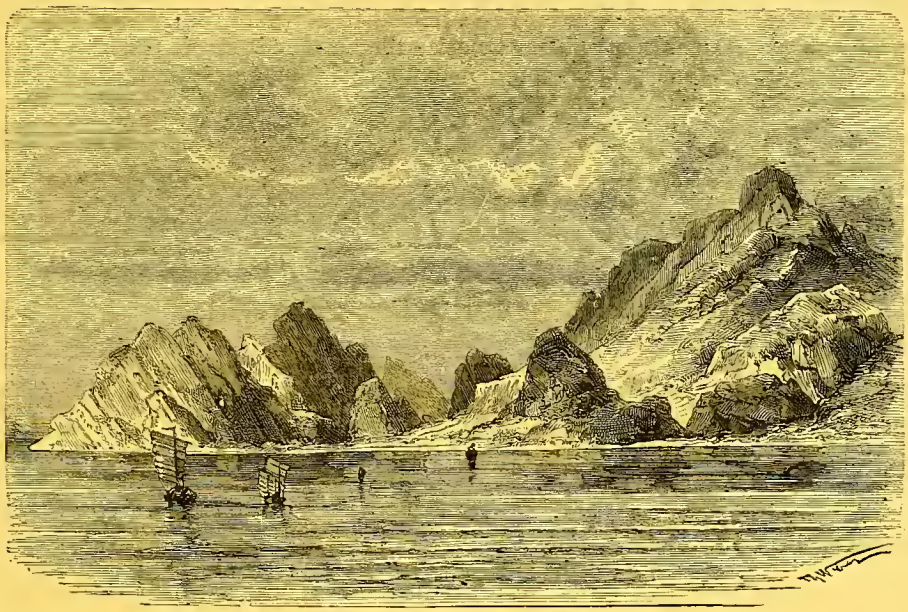
On my way here I had splendid times of preaching at many places, and often, had I only had companions with me to leave in the places to follow up the work, I feel sure many would have turned fully to GOD. Ah, well, some day our beloved brethren at home will doubtless wake up to the conviction that their time might be employed more to GOD'S glory in this vast heathen land, than in feasting on all the good spiritual things so abundant in England, while "these perish with hunger." It seems to me something as if the disciples, instead of dividing the bread among the multitude, had coolly sat down and eaten as much as they could bear, reserving a stray crumb or two for the "five thousand." May our gracious and long-suffering GOD not rebuke us in His anger that these immortal souls are suffered to perish, little regarded, apparently almost unheeded, by the majority of those who profess to be His!

Brief Notes.

Mr. and **Mrs. RILEY** arrived in Ch'en-tu Fu, the capital of SI-CH'UEN, on the 6th February, and at the request of Mr. S. R. Clarke took charge of the work in that city. Mr. Clarke has been ill with low fever, but is better again. Mrs. Riley is much cheered with the prospect of a large work among the women, as her husband is among the men. They have been having from one to two hundred visitors daily, who have gladly listened to the Word of Truth.

Mr. F. TRENCH writes us from Ch'ung-k'ing earnestly pleading the need of enlarging the work in that city. Our present chapel only seats one hundred and fifty persons, and is crowded to overflowing every Lord's day. The evangelistic hall only seats about half the number, and daily proves inadequate. He pleads for the immediate opening of two chapels at a distance from each other in this vast city, each capable of seating at least five hundred, to be followed by the opening of smaller halls in convenient localities, so as to bring the Gospel speedily within the reach of the inhabitants.

China's Millions.



THE SOUTH-EAST CAPE OF THE SHAN-TUNG PROMONTORY.
(Passed on the way to Chi-fu.)

Report for the Year ending May 26th, 1883.

INTRODUCTION.

BLESSED be the LORD GOD, the GOD of ISRAEL, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with HIS glory; Amen, and Amen!

This prayer is still the prayer of the Church of the living GOD. We bless His glorious name as we review the wondrous openings and blessings HE is giving us; but this prayer is still unfulfilled, and will be while the Gospel of the kingdom remains unpreached for a witness to any of the nations—nay, while any *one* of the "other sheep," whom the FATHER has given HIS SON, has not heard HIS voice and been brought from the dark mountains of sin, and safely folded, to the joy of the GOOD SHEPHERD and of those who love HIM. In the meantime HE is working ("My Father worketh hitherto, and I work"), and *He* "will not be in rest until He have finished the thing," and have presented to HIMSELF HIS perfected Bride. The GOOD SHEPHERD—in the person of His members—is going after each sheep that is lost *until He find it.* How can HE rest while one of His flock is wandering in the kingdom of darkness? "My head is filled with dew, and My locks with the drops of the night." Shall we not seek deeper fellowship with Him in this blessed work of rescuing the perishing?

It is ours now to record some of the MASTER'S workings through His chosen messengers in far-off China, and to tell of the gathering of one and another of the straying sheep into the SHEPHERD'S fold. To those whose hearts are in hearty sympathy with our LORD, this record will be of deep interest. Never had we a more important or more encouraging

report to present; and we bespeak for it a sympathetic and prayerful interest. To bring more vividly before our friends both the work and the workers, we shall freely quote extracts from the year's correspondence; and we may here remark that some of the earlier letters, bearing date before May 26th, 1882, having come to hand after the compilation of the last report, need notice here, as similar letters of 1883 may require to be referred to at a later date.

In arranging the report, it is convenient to notice the provinces in the order of their geographical position rather than in that of the commencement of our work in them. We commence, therefore, with the Northern and Western Provinces.

J. Hudson Taylor.

Northern Provinces—Kan-suh.

The estimated population of this province is perhaps equal to that of Scotland; its area is nearly equal to the area of England, Wales, and Scotland.

STATION ... TS'IN-CHAU, 1878.	MISSIONARIES ... MR. PARKER, 1876. MRS. PARKER, 1880. MISS JONES, 1881.
CONVERTS Baptised from commencement, 10.	NATIVE HELPERS ... LO TS'ING-MING. SUN LIU.
MEMBERS OF BIBLE-CLASS, 24.	Colporteur CHANG (*part of the year*).

THE WORK accomplished during the past year in the province of KAN-SUH cannot be reviewed without feelings of deep thankfulness and joy. When it is remembered that this province is two or three months' journey from the coast, and when the difficulty and danger to be encountered on the way are taken into account, it will be evident that there is still further cause for gratitude that so much has been effected in this remote part of China.

In Ts'in-chau, the only station in this province, work has been steadily pursued by Mr. and Mrs. Parker and Miss Jones, assisted part of the year by Mr. Sambrook. The Bible-classes have been well attended, twenty-four or more having received systematic instruction in the Scriptures, and the teaching of the young has been diligently attended to.

During the year eight have been baptised, and fourteen or fifteen inquirers remain under instruction.

A large part of the province has been visited by Mr. Parker, who has made a number of journeys, two of them extending to seventy-eight days each.* During his journeys he has not only been permitted to sell a considerable number of portions of the Word of GOD, but directly in Chinese, or through interpreters in other languages, he has preached the Gospel to Chinese, Thibetans, Turks, and other tribes to be found in the western parts of KAN-SUH.

During the summer, Mr. Sambrook having taken temporary charge of the work in Ts'in-chau, Mr. Parker was able to take his wife and Miss Jones to the Thibetan town of *Choh-ni-sï*, and to leave them there while he went on to the Thibetan town of *La-peh-long*. Till we come to Llassa there is no Thibetan town of equal importance to La-peh-long, and it has never before been visited by a missionary.

At Choh-ni-sï Mrs. Parker and Miss Jones mixed freely with the Thibetan women, and also visited the wives of some of the principal residents who were in positions of authority. These and many other opportunities on the journey to and from Choh-ni-sï for reaching Thibetan and Chinese women, to whom previously the words of this life had never been spoken, call for deep thankfulness.

* In these two journeys alone 6,300 *li* (say 2,000 miles) were traversed. Scriptures were applied for in the Thibetan and Mongolian, Arabic and Persian, Turkish and Chinese languages; the latter only could then be supplied. In Chinese 25 complete Bibles, 183 complete Testaments, 685 quarter New Testaments (*i.e.*, a Gospel and part of the Epistles, or Acts, or Revelation), 5,752 single Gospels, were disposed of on behalf of the British and Foreign Bible Society—a total of 6,645 portions of the Scriptures in two journeys—for the sale of which 24,896 copper cash were received from the purchasers.

One or two brief extracts from the diaries of our friends will show how widely extended were their opportunities of doing good.

FROM MR. PARKER.

"*Choh-ni-sï, July 24th.*—An officer, who had visited me in Ts'in-chau last year, called to request us to visit Yang T'u-sï, the Thibetan chief or king. He is the eighteenth ruler in hereditary succession, and his authority extends over three clans, divided into thirty-eight standards.

"The ladies were taken into the women's apartments, and I was received by the old chief in the visitors' hall. He soon became familiar, and said he had read Mr. John's book, *Teh-hwe-ru-men* [given him on a former occasion], and pointed out several passages that had struck him. He quite acknowledged the force of Mr. John's reasoning on the existence of a personal GOD. I hope this, the second opportunity the family have had, will not be lost upon them.

"I was next taken into the son's apartment. The reins of Government have lately devolved upon him. He showed me a Thibetan book printed, he said, in Pekin, and a torn New Testament received from Mr. Easton. He purchased a Mandarin New Testament from me.

"*July 25th.*—Visited the temples under the escort of an officer deputed by the chief to look after us. The principal temple has 300 priests; another attached has 100 priests. In a Thibetan family *every other son is given up to the service of the gods, and is supported by his family.* How much the heathen, moved by fear, give up, and set apart to gods that are no gods! And how little Christians moved by love and gratitude give to JEHOVAH!

"*August 2nd.*—Put up early in an inn, at the foot of Lien-hwa mountains. The family of the former mayor of T'ao-chau arrived, and stayed at the same inn. A Bachelor of Arts showed considerable interest in the preaching. And the people also showed more than usual attention. The scholar bought a New Testament, but on seeing my marked copy, offered more money for it.

"*August 4th.*—A store-keeper bought a Bible for his *A-hong* (Mohammedan minister), and pressed me to stay the day. Mohammedans want very much to read of Adam, Noah, Abraham, and Moses.

"*August 5th.*—At many places the Mohammedans asked, 'When is JESUS coming to reign at Sha-mu—Salem.' They say that their books tell them that JESUS is to reign forty years, and that all religions are to become one.

"*August 6th.*—After I had gone to bed, the chief military man came to see me. He had heard that I had lent his superior officer a complete Bible, and wanted to know why I had not brought some Persian and Arabic Bibles with me.

"*August 9th, Ho-chau.*—This is the most important Mohammedan centre in China. There are thirteen mosques in the city. I could have sold a large number of Arabic and Persian Scriptures; but few can read Chinese.

"*August 17th, La-peh-long.*—The most important Thibetan town east of Llassa. It contains 3,800 priests in full orders. The neophytes are not counted. One hundred and eighty temples, in other places, are under the jurisdiction of La-peh-long. Only priests live in this hieropolis; the laity live in villages around and come to the daily market. The Thibetans and Turks bring barley-flour to market; the Mongols, wool, butter, etc.; the Chinese sell or barter calico, medicines, etc., or utensils.

"*September 18th, Min-chau.*—A Mohammedan, who had bought a New Testament in July, came for a copy of the Old Testament. He was a poor man, and used two days' profits to scrape together sufficient for the purchase.

"*September 26th.*—Reached home, finishing a journey of seventy-eight days, having traversed a distance of 3,000 *li* (say 1,000 miles)."

FROM MISS JONES.

(*En route for the Thibetan Districts.*)

July 12th, Tso-hien.—A crowd of women gathered round me; and a man, who had heard Mr. Parker some time before, helped me in speaking to them. The second party of women I spoke to did not understand so much, as many noisy children were present. As I was going away I heard one woman telling another what I had been saying. They asked me to come and stay for a month and teach them.

13th.—Outside the city, in a hill, there is an enormous idol, 130 feet high. As I sat under a tree, a woman came up. She understood my words, and asked me when I would come again.

18th.—Much beautiful scenery. Nice green hills—a great treat. Parts of the road were beautifully shaded by large trees. I never saw such rich variety of wild-flowers: some of them were fragrant. But it is very difficult to make the people understand us here. I do feel for these poor country people! When will they hear the Gospel?

19th.—A fine, clear day. Saw the snow-clad range of mountains which divide China from Thibet. A large basin of milk here costs one farthing, and a small loaf of bread the same price.

20th, Min-chau.—As soon as we arrived at the inn, men, women, and children came crowding in. Mr. Parker sold many books outside. Inside little Johnnie was hungry and tired, and Mrs. Parker had to attend to him; but the *Lord* helped me to speak to the people and not to mind. I was so thankful to see how they understood me.

FROM MISS WILSON.

Ts'in-chau, July 26th.—I exceedingly value Mr. Parker's way of selling Scriptures: his going from house to house, and speaking about the books as he offers them for sale, is likely to lead to a more intelligent reading if fewer are disposed of. He is desirous of laying a good foundation of Scripture truth in the minds of the people. It is interesting to see how the colporteur Chang, who has travelled with him, can handle the Gospel of Matthew, even when it reproves himself.

July 31st.—An old man is sitting here reading in the New Testament. He read Matthew through at a sitting, and explains what he reads to others. People are getting to understand Mr. Sambrook much better, and the men come in freely. We had a pleasant Sunday; the harmonium makes a pleasant variety between the services, as many stay all day. One old blind man and his merry grandson come every day to hear, and to sell fruit. They would make a study for a graphic writer: the slow, old

man urging the quick lad to learn, so as to teach him. He heard that we did not buy on Sundays, so sent out his grandson to sell alone that day; but yesterday they were both here without their fruit-basket, he in a long, yellow, grass-cloth gown, and his grandson with but one short garment after the strange fashion of the place.

I paid an interesting visit by invitation to the wife of an old gentleman. We have scarcely any help in visiting from our women, as their feet are exceptionally small, and their intelligence is almost equally cramped by the very exclusive habits of this city. Miss Jones takes a little boy with her as escort when she goes into the city.

We rejoice to hear of the arrival of some new missionaries. We *do* pray for "the seventy," and are thankful for the instalments.

These brief extracts plainly and touchingly indicate that there is a loud call for many more workers to carry the Gospel message to these willing listeners. "GIVE YE THEM TO EAT."

Province of Shen-si.

The estimated population of this province is nearly double that of Scotland; its area is about one sixth larger than England and Wales.

ITINERATIONS.

It was reported at our last annual meeting that there was no city in the entire province of SHEN-SI which had not been visited by our missionaries.

During the past year comparatively little itinerant work has been done. Mr. King has, however, repeatedly visited the districts between Si-gan Fu, the capital, and Han-chung in the south. He has also travelled between Han-chung and Ts'in-chau to the west, and between the latter city and Si-gan Fu. These journeys represent about 1,000 miles, and have been attended with so much encouragement that it is cause for regret that the lack of labourers has prevented work of this kind being more extensively carried on.

Mr. Sambrook has also visited all the important places near the Han River, from Fan-cheng, in HU-PEH, on his way to and from Ts'in-chau. This would add 500 or 600 more miles to the itinerating work in SHEN-SI.

LOCALISED WORK—SI-GAN FU.

STATION ...	... SI-GAN FU, 1882.	MISSIONARIES ...	... MR. GEO. KING, 1875. DR. WM. WILSON, 1882.
CONVERTS Baptised	... One.*	NATIVE HELPERS...	... MR. SIE. MR. TS'IN.

* See Report.

In the city of Si-gan Fu work has been continuously carried on during the past year, and we have every reason to hope that not only have permanent mission premises been secured, but that one, at least, of the natives of the city has been turned from darkness to light, and from the power of Satan unto GOD. Mr. King purposed to baptise this man shortly after the New Year.

The opening of this city has not been effected without difficulty. We have been steadily working towards it since 1876. In the beginning of 1882, it appeared to our brethren that the time had come for attempting a definite settlement, and after a day of fasting and prayer at Han-chung, on January 27th, 1882, two native brethren, Ho and Ch'eng, left for Si-gan, followed shortly by Mr. King and another helper named Ts'in. The latter party arrived on February 26th, and found that the native brethren had been letting their light shine; besides preaching, and doing other missionary work, they had boldly posted up some hundreds of handbills containing Christian truth in prominent positions. The brethren had another day of fasting and prayer in the city. On the 13th March Mr. King rented a house, which, however, he had to give up on the 21st April. Mr. King mentions that on Easter Sunday more than 1,000 Roman Catholics were assembled in the Roman Catholic chapel for worship, while there was not then one Protestant convert in the city. In July a second house was rented, which has been used ever since. Though too small for the permanent work of the mission, it has been quite equal to immediate requirements. In January, 1883, larger additional premises were secured, the benefit of which we hope will be found during the present year.

FROM MR. KING.

Si-gan Fu, July, 1882.—I want to suggest to you a plan for commencing work, which, I believe, would prove successful. If there were sufficient capable native Christians, and I had the means, I believe that by it we might open

out-stations within a year in the principal prefectures of this province, namely, Hing-gan, Fung-ts'iang, T'ung-chau, Shang-chau, and Yüen-yang. These are all places of great importance. As, however, both men and means are scarce, we must go softly. When the church at Han-chung gets thoroughly energised there will be no lack of the workers.

PLAN PROPOSED.

My plan is this: I would not attempt to open a chapel at first, but would send a couple of men to open a shop, and call it Kiu-shï-t'ang [Salvation Hall—a title often taken by native medicine shops, and occasionally used for Protestant chapels]. The natives should sell suitable medicines, and especially remedies for curing opium-smokers. After a time, shorter or longer according to circumstances, the selling of tracts and useful books might be added. If the Christians were faithful and earnest, I should hope that many souls would be won for CHRIST. By very slow degrees a resident missionary and a chapel might be introduced, if desired; but in many places visitation and supervision would suffice. I should say £30 or £35 would be required (perhaps £40 in some cases) for the first year, including the deposit on the house and the stock needed to commence with. Subsequently, £25 a year would cover needful expenses, and soon half or more of this might come in from the profits. If only the natives do all they can, they will have abundant opportunities of talking with the customers on the subject of the Gospel. The books published by the Hankow Tract Society and the Shanghai American Press, on religion, science, history, etc., would sell well, and not stir up opposition, and open the way quietly for the BIBLES and public preaching.

PLAN IN OPERATION.

July 28th, 1882.—The fifty taels you sent me came very opportunely; you little knew how exactly it would come at the right time. Dear Sie, the baker, has come up to do what he can for the LORD here, and I shall leave Wang with him in the shop, while I visit Han-chung.

November 11th, 1882.—All went on well during my absence from Si-gan Fu. Sie was happy, and improved all opportunities for sowing the seed in the hearts of the people coming for medicine. So, after staying a few days with them, I went on a short preaching tour to three cities—San-yüen, King-yang, Hien-yang—and felt helped. Perhaps, with the LORD'S blessing, a little church may be founded in each city, even before the capital itself is much touched.

After returning to Si-gan, and making a short stay, I took another mission tour, visiting a number of places, at each of which the LORD helped me in preaching, and gave the people willingness to listen. It is splendid to have good large audiences listening attentively to one, but how I long to see them bowed before the Word, and seeking the LORD! I have again to thank you for silver to hand. The LORD just "times" remittances rightly.

THE FIRST CONVERT.

December 30th, 1882.—Sie has been taking great pains to instruct a nice young man named Yüen in the truth. After carefully catechising him, I feel very hopeful that he is a true believer. He is very frank and simple-hearted—just the sort of man I do delight to see coming into the Church. I hope to see him baptised here before very long.

January 5th, 1883.—Through a SHAN-SI friend, we have been put into the way of getting a much more commodious and useful house. It is in the south street, somewhat near the gate, and will be, if the LORD give it to us, very suitable for ladies' residence. This I am glad of, for Miss Wilson has expressed her willingness and wish to come, and if she can come I don't fancy even the *literati* could refuse to let *her** stay in peace. Dr. Wilson will have plenty of room for a dispensary and even a small hospital. The shop-front will make a splendid book-shop, the hall behind a good preaching chapel. Behind this again there are still two *suites* of rooms and a small yard, so we shall have plenty of room. Deposit, £12 10s.; rent, £1 per month. It looks as if our little salvation hall was going to be transformed into a big one. Oh that a big blessing might come to this place!

January 6th, 1883.—The house agreement is to be written to-morrow morning. I trust all will be right.

HAN-CHUNG FU AND OUT-STATIONS.

STATION ...	... HAN-CHUNG, 1879.	MISSIONARIES ...	... MR. EASTON, 1875. MRS. EASTON, 1881. MISS WILSON, 1876.
OUT-STATIONS ...	... Pah-koh-shan (30 miles). Shih-pah-li-p'u (7 miles).	NATIVE HELPERS...	... MR. HO. „ LIU (unpaid). „ WEI (unpaid).
CONVERTS Baptised from commencement, 84.			

At our older station, Han-chung, Mr. and Mrs. Easton have carried on the work, feeling very much the need of additional help of various kinds. Sick people apply for help, opium-poisoning cases occur almost daily, and sometimes oftener than once a day. Many calls for instruction from the country cannot be attended to, and the native Christians in country districts cannot be cared for as fully as desirable. After six months' prayerful efforts, a street chapel was opened in July, meeting a need that has long been felt. In October Miss Wilson arrived from Ts'in-chau, and has remained at Han-chung. Mr. and Mrs. Hunt and Dr. Wilson had not reached that station when our last tidings were dispatched.

* Miss Wilson's age gives her weight with the Chinese, and her influence is greatly increased by her loving, joyful spirit, which spreads cheerfulness and inspires confidence among all around her.

It is worthy of remark, that though Miss Wilson had for thirty years desired to be a missionary, circumstances did not enable her to leave England for China till she was about fifty years of age.

She then went at her own charges. Her mature Christian experience has been greatly valued by both missionaries and converts. In many ways she has rendered valuable help, and has not feared to undertake journeys to remote provinces. The LORD, whom she has trusted, has not failed her, and her noble example may have a voice to others.

During the year fourteen converts have been baptised at Han-chung. Deducting the deaths, removals, absentees from distance or other causes, and those under discipline, there remain forty-eight communicants in fellowship in this district, as well as eleven candidates for baptism.

FROM MR. EASTON.

Han-chung, June 26th, 1882.—You will be glad to know that we have succeeded in renting two roomy shops on the main street for preaching. The rent is 30,000 cash (say £6) per annum. We have not yet taken possession. Cleaning and alterations are necessary to adapt it to our purposes. I am very glad to have succeeded at last.

With regard to the Church here, most of the believers are holding on well; others are indifferent; whilst a few seem to have gone from us, because they were not of us. We have some seven or eight interested persons, most of whom have applied for baptism. They appear very sincere and encouraging.

STREET CHAPEL.

July 23rd, 1882.—We open our chapel and book depôt on the main street to-morrow morning. The Christians and friends are to take dinner with us to-morrow, and afterwards assemble for a prayer-meeting to seek blessing on this effort. Mr. Ho is back from Si-gan. I am pleased to have him here again; he is a faithful helper. He will reside at the preaching-room.

Applicants for medicine are increasing. We have had a few more successful cases of curing opium-smokers lately. Thermometer 93 degs. F. in shade.

September 8th, 1882.—My wife and I went to Pah-koh-shan (Octagon Hill) on August 22nd. We remained a week, seeking to help the believers, and to instruct the candidates and inquirers. Three persons there asked for baptism four months ago; others, very friendly and interested, regularly attend the Sunday meetings in Liu's cottage. Four, however, have relapsed into idolatry. We brought back a Christian lad of twelve years of age to read with us for a year or two. He is a sincere Christian, and we shall do our best to give him a Christian education.

October 27th, 1882.—Miss Wilson reached here twelve days ago from Ts'in-chau, after a very rough journey of seventeen days.

COUNTRY WORK.

November 24th, 1882.—A fortnight ago I took advantage of Mr. King's being here to spend Saturday to Monday at Pah-koh-shan, thirty miles off. Four other persons have professed faith in CHRIST there. Last Sunday I went to our other out-station, Shih-pah-li-p'u—seven miles off. We have only one member there, but eleven others have been in the habit of walking to the city to attend our services every Sunday. One of the candidates for baptism having placed a room at our disposal, we collected about forty persons for worship, and that on a wet, muddy day. Several of these have been interested for some time; and some others became very interested for the first time. After the meeting, I mentioned that one person present was to be baptised next week, and that any others who believed their sins forgiven, and wished for baptism, might mention it. Seven who have been inquirers for some time past, gave in their names as candidates for baptism.

JOHN'S GOSPEL.

A few days ago a young man from Hwa-yang (a sub-hien of Yang-hien, 300 *li*, or 100 miles, from here, on the way to Si-gan Fu), came to the street chapel to inquire concerning the Gospel. He said that he and others in the country place where he lived had been trying to worship GOD according to a book they had bought, and wished to know more about it. Mr. Ho spent some time in teaching him, and he returned home; we have not seen him since, but hope to visit his home as soon as circumstances will permit.

[Mr. King tells us of this man, that the book he had bought was a Gospel of John, that he had obtained a very fair idea of the true GOD, and that he and others were in consequence worshipping Him alone. We now continue from Mr. Easton's letter.]

LUKE'S GOSPEL.

Yesterday I met another young man at the street chapel who had come thirty-five miles from the south-west on purpose to inquire more fully about the Gospel. His brother purchased a Gospel of Luke in the second moon (March), probably from two native Christians, who visited a fair near his home about that time for the purpose of selling gospels and giving tracts. The whole household are interested, and the father sent him to learn more. He gave me a tolerably clear account of the contents of Luke's Gospel, and seemed readily to understand my explanation of CHRIST'S mission. He asked many questions about practical religion. I then taught him concerning prayer, and prayed with him. I do feel that he has gone to his home justified. [An account of the turning to the LORD of the whole family of this young man will be found on page 76 of the June number of CHINA'S MILLIONS.]

The work is opening up, especially in country places. I only regret that I cannot follow it up closely.

To-morrow (D.V.) we baptise three persons; and next day (Sunday) purpose to set apart three elders, one for this city and one for each of the out-stations. They will assist us in the spiritual oversight of the members and candidates, in conducting country services, and in periodically consulting concerning all church matters.

[It is worthy of note that each of these three elders was first interested in the truth through reading a single Gospel; in one case, we believe, of Matthew; in another, of Mark; and in a third, of John.]

January 9th, 1883.—Before this letter leaves here, I shall (D.V.) have baptised twelve more persons, ten men and two women; ten of the twelve are from the country, two reside in the city. They applied for baptism some months ago, and Elder Ho and myself have visited and taught them repeatedly.

We look anxiously for news concerning the coming seventy, and trust that warm-hearted, earnest brothers may join us here. Sometimes we venture to hope that an experienced brother also might join us.

BAPTISM OF ELEVEN PERSONS.

January 18th, 1883.—On the 14th I baptised eleven of the persons referred to, and on that day and on Sunday (15th) we had a very happy time.

There are now twelve foreign Romish priests in KAN-SUH, one waiting for a passport before starting for I-LI.

FROM MISS WILSON.

Han-chung, October 27th, 1882.—I bore the journey here but poorly, being ill most of the way, after a chill. My life was preserved twice on the way. Once the mule knocked its burden against a rock, in so narrow a place that it had to step on a crumbling part of the path. Within four days' journey of Han-chung the mules took fright and galloped off. I kept my seat till the saddle slipped round and let me down, and my heavy tin box on the top of me. GOD had provided a soft bed of sand for me, and we could hardly believe I could have escaped with so little injury. Head and chest were bruised, but no bone broken. I can breathe freely now, and am scarcely stiff; and have got over my sickness also; so I hope soon to be at work.

We received our boxes from Hankow three days ago. Poor Mr. King! his share was clothes for his deceased little boy, and infants' food. We had to open all the boxes, for water had got in and spoiled many things. Would it not be well to remind friends that things for the interior would be better packed in tin? Large biscuit boxes would do for smaller things.

Dear HWANG K'EH-CHUNG has passed the waves of this troublesome life. He was longing to go home last year.

December 24th, 1882.—Sie seems beautifully growing up into CHRIST. So do Mr. Ho, and Mrs. Ch'en, and some others. It is a pleasure to go out with the old lady; she speaks well and boldly. I am remarkably well now.

Allusion is made in Miss Wilson's letter to the departure during the year of a valued helper and loved brother in the LORD, Hwang K'eh-chung. One of the first-fruits of the work in Yang-chau, fourteen or fifteen years ago, his Christian knowledge and piety and zeal, and above all his holy walk, have been an unspeakable help and comfort in commencing the work in Han-chung in SHEN-SI, and in Ts'in-chau in KAN-SUH. If our beloved brother and sister, Mr. and Mrs. Judd, had accomplished nothing more for CHINA than they did by taking up the poor loathsome leper boy when they lived in Yang-chau, and patiently caring for him, and instructing him for so many years, they would have cause to thank GOD for the results of their work throughout eternity.

Our dear brother Mr. King's sorrow is also alluded to in Miss Wilson's letter. We would commend our brother to the prayerful sympathy of those who know what it is to lose a wife and only babe. In one of his letters he writes to us—

"I have no Christian with me at present. I wish I could help thinking of my once happy home; but as GOD has taken from me, one by one, the cups of earthly comfort, I want to go to HIM, the never-failing Fountain.

"'Though earthly comforts fade and die,
Worldlings may weep, but why should I?—
JESUS still lives, and still is nigh.'

And then, though the time does sometimes seem *very* long, it is really only—

"'A little while, the earthly pitcher taking
To wayside brooks, by far-off fountains fed;
Then the parched lip its thirst for ever slaking
Beside the fulness of the Fountain Head.'

GOD does comfort me; indeed, I find that, with HIM, even the very sorrows are still 'pastures of tender grass,' and cool shades by the 'waters of quietness.' HE calls, 'Come unto Me, and I will give you rest;' and so I lie 'under HIS shadow with great delight, and HIS fruit is sweet to my taste.' HE is with me *in* the sorrow; and when all the sorrows are passed, I shall yet praise HIM who is the health of my countenance, and my GOD.

"'Yea, mine own GOD is HE.'"

Province of Shan-si.

The estimated population of this province is about two and half times that of Scotland; its area is considerably larger than the area of Great Britain and Ireland.

STATION ... *T'AI-YUEN*, 1877.

NATIVE HELPER, MR. TUNG.

CONVERTS Baptised from commencement, 6.

MISSIONARIES ... MR. LANDALE, 1876.
MR. PIGOTT, 1879.
DR. SCHOFIELD, 1880.
MRS. SCHOFIELD, 1880.
MISS HORNE, 1876 (*absent*).
MISS KINGSBURY, 1880.
MISS LANCASTER, 1880.

Our itinerant work in the province of SHAN-SI commenced in 1876, when the three southern prefectures, Ts'eh-chau, P'ing-yang, and P'u-chau, were visited. In 1877 our missionaries reached T'ai-yüen Fu on April 24th, to commence permanent work; and about the beginning of December, Mr. Richard, of the Baptist Missionary Society, arrived to help the sufferers from the terrible famine which was then devastating the province. Subsequently, other workers from several missions visited SHAN-SI on the same benevolent errand. In 1878 Mrs. Hudson Taylor, with Misses Horne and Crickmay, arrived, to care for famine orphans and destitute girls. After the famine was over, most of those engaged in relief-work returned to their own provinces. Mr. Whiting, of the American Presbyterian Mission, however, had died of famine fever; and Mr. Richard concluded on permanently working in the province, and has latterly been joined by Mr. Sowerby, of the same

mission. In 1879 our work in P'ing-yang Fu, which had hitherto been of an itinerant character, was put on a permanent basis.

In the course of last year, a party of missionaries connected with the American Board of Commissioners for Foreign Missions from Oberlin have arrived in T'ai-yüen Fu to study the language, and subsequently fix the location in which they will permanently work. In the autumn Mr. and Mrs. Turner left for Che-fu, *en route* for England. Their connection with the Mission has since terminated.

During the past year there has been encouragement in each station, and in each department of the work. In T'ai-yüen Fu two girls were baptised in 1882; and in February, 1883, to the great joy of our friends working there, four other converts were received. As will be seen from the extracts given below, one of them was a first-fruits from Dr. Schofield's medical work; that work during the year has greatly increased.

	DIFFERENT *persons, not No. of times under treatment.*	DIFFERENT *persons, not No. of visits of same patients.*
In 1881 there were treated	some 40 to 50 in-patients,	and some 1,500 out-patients.
„ 1882 „ „ „	more than 100 „	„ over 3,000 „

Some of the patients come from considerable distances (from 30 to 200 miles). Among the operations, we may mention that more than twenty-five have taken place for the relief of cataract alone.

In the girls' school, Miss Lancaster, who has been encouraged by the baptism of four of the girls, has been tried by sickness in the school and by the death of two of the children. The boys' school has now been disbanded, most of the children having been apprenticed, or taken charge of by their parents or friends. It will be remembered they were taken in when their families, through famine distress, were unable to care for them.

The progress of the work will be seen from the following quotations from the correspondence of our missionaries at T'ai-yüen Fu:—

FROM MR. LANDALE.

T'ai-yüen Fu, March 7th.—My little daughter "Mary" is thriving capitally under the charge of the wet-nurse, and Mrs. Schofield is very kind to her. What my lonely home feels like I need not try to tell you. What solemn lessons life teaches us! how irrevocable is the present, and we are day by day living for eternity.

We intend to baptise two girls to-morrow. I am thinking of going down to P'ing-yang with Mr. Drake for a week's change of scene. I have long wished to meet the believers there.

April 15th.—I had a most pleasant fortnight at P'ing-yang. I was much delighted with the spirit of the native brethren, and never enjoyed intercourse with Chinese believers so much.

August 8th.—Did I tell you what a capital street-preacher Dr. Schofield is becoming? I often envy him. He reiterates a truth until some one takes it up, and translates it from the Mandarin into the local dialect. I believe this dialect is as different from the Mandarin as the Ning-po dialect is.

August 31st.—Mr. Pigott reports favourably of some village where he has been for a day or two. There seems much promise of permanent blessing in some of these places.

December 5th.—My teacher, in whom I had complete confidence, stole a considerable sum of money the other day in the most masterly manner. He did it with a neatness worthy of a Scotch bank director. I knew where he had gone, and could have had him caught and beheaded without difficulty; but I thought it more in accordance with the *spirit* of 1 Cor. vi. (though that chapter of course refers to dishonest believers) not to prosecute, but to let him go.

FROM MR. PIGOTT.

July 6th, 1882.—Small-pox broke out in the boys' school, and I have finally given it up, and sent home the boys except two; but I hope still to keep an eye on them, and to have some come on Sunday to class.

Mr. Richard has for some time employed a man named Wang, a Christian of twenty years' standing, from the Methodist Church, SHAN-TUNG, to work among the villages. This man has been blessed in one village, and some are, I think, believers. One of them, an earnest, but ignorant man, called Tung, was the temple-keeper; and wishing to give up that work, asked Mr. Richard for employment. He spoke of him to me, and he is now living here learning. He seems in real earnest, and I hope may be used of GOD. There is also a boy from HO-NAN, who seems to be receiving the Truth.

November 9th, 1882.—I have had a nice time in the villages since I wrote. I hope GOD'S SPIRIT is at work in several places, and that we may soon have souls won to Christ; but as yet it is too soon to speak of results. Some of Dr. Schofield's patients are interested, and two show signs of conversion.

December 27th, 1882.—Mr. Tung, of whom I told you, was an earnest idol-worshipper and vegetarian for about twenty years. Hearing of this zealous man, then a temple-keeper, Mr. Wang went to live at his temple; and while much opposed at first, Tung was led to the LORD by his prayers, and tears, and teaching. When converted, he turned the temple into a preaching-house, and from twenty to thirty natives met there continually to hear, and sing, and pray. Besides this, these two went together to several other places, and interested many. I took Tung with me, also, among the villages in another direction; and there, too, he awakened much interest, so

that there are not a few of whom we are now hopeful. These two are just now out together, and are hoping to reach some other earnest characters of Tung's class.

February 9th, 1883.—You will be glad to hear that we have four baptisms this week. Mrs. Han, an old woman, converted through Mrs. Turner's instrumentality; a girl from the school; Mr. Tung, who is proving a valuable helper; as well as a cripple from the hospital, named Kao. I hope these are only the forerunners of more this year, as there are several others whom we hope soon to baptise. One or more of them, I trust, will prove permanently useful.

FROM DR. SCHOFIELD.

May 3rd.—Our native helper, Lao-yang, has just left for his home, to our great regret. His son is not going on well, and he felt he ought to go home. He says he wants very much to have an opportunity of putting the Gospel fully before the members of his family; then, as he truly says, "if I have put it before them, and they reject it, I am no more responsible." It is very refreshing to see a genuine desire like this to tell of GOD'S love in CHRIST to his own relatives. We shall miss him more than I can tell.

September 23rd.—Two remittances have come to hand by this mail, for which, I need not say, we were very thankful. Personally, I was still more thankful to receive the 100 taels for medical work which came at the same time. I keep a medical account entirely separate from the general mission account, as the medical work here has received contributions from various friends in different parts. I believe it is the LORD'S work, and do not doubt that He will sustain it. The current expenses for rent and wages are about £2 per month; this does not include coals nor food, etc., for really destitute patients.

A few months ago I rented the adjoining house for the medical work; it has a good many small rooms, and makes a convenient hospital for men, which will accommodate twenty in-patients. We have also a court for women which will accommodate five or six women. It would be impossible to carry on any really efficient work without accommodation for in-patients; I am therefore very thankful that the LORD has given us such convenient premises.

The in-patient work is growing steadily in importance. Patients come from longer and longer distances. Several patients operated on for cataract have recovered good vision in both eyes; I pray that many may receive spiritual vision too.

I have daily prayers with the men, and my dear wife teaches the women all she can. Mr. Pigott helps in speaking to the men, and latterly Tung has helped. One young man from HO-NAN has been several months with us, and I think GOD'S grace is working in his heart. He spends a good part of the day, of his own free will, teaching other patients to read the New Testament.

We had a most interesting time two days ago, distributing books to the candidates—about 7,000 in number—at the triennial examinations. We had a remarkably quiet day, hardly a single rude remark from any one all the time. I believe we shall see a real blessing here before long.

October 9th.—Our mission here needs reinforcements very much. We shall not have Mr. Landale with us many months, and it is more than Mr. Pigott can do to visit the villages and neighbouring towns frequently, and to work in the city. One more foreigner and many more natives are needed for this work, and another foreigner is certainly needed to open and superintend an opium refuge. I have often been asked in the street whether we have one, and am always sorry to be obliged to answer no. To do this work well requires a man to give himself to this one thing; it needs no special medical knowledge. If one could be established, I would gladly give all the medical advice necessary.

We are praying daily for the seventy new labourers, and I trust that at least four of them will come to this province. There are now three or four towns within a day or two's journey, in each of which we have old patients—three of them double-cataract cases who can see well. Some of them are not only grateful, but were seemingly interested in the Gospel while with us. These openings I long to see followed up.

November 9th.—The village work is opening out very hopefully. There are far more open doors than Mr. Pigott and Tung can possibly enter. Unless we have reinforcements we cannot keep up daily preaching in a street chapel. Two of my in-patients are, I believe, not far from the Kingdom, if they have not already entered.

December 17th.—We have been delighted to receive a letter from my cousin, Miss Kemp, saying that she and her sister are probably coming to T'ai-yüen Fu. We trust they will be a great help and blessing in the work here. They are coming at their own expense, but I do not know whether they are coming as members of the Mission, or unconnected.

[The Misses Kemp are not connected with us, but we are very thankful for their presence and help.]

February 12th, 1883.—We have had four baptisms this week, and our hearts are full of thankfulness. I think there is no doubt that all are really Christians. Kao, one of the four, is a young man who has been in the hospital for fully a year. He has disease about both hip-joints, and can only hobble along very slowly with the aid of a stick; otherwise, he is in excellent health. He can read well, and write very fairly. I really believe the LORD has given him to me to work among the other patients in the hospital. Pray that he may be enabled to win many to CHRIST.

Another in-patient will very likely soon be baptised. The LORD is, I believe, going to do great things for us this year. It is, indeed, an unspeakable joy to see these poor souls turned from such gross darkness and brought into GOD'S marvellous light. If Christians at home only knew of it, I am sure many would come out to share it.

FROM MISS KINGSBURY.

March 14th, 1882.—Lately, my time has been a good deal taken up with visiting the sick. One woman has been ill ever since her baby was born, now eight months ago. It was almost starved—such a poor, miserable-looking little object; and the mother was very weak and poorly, and had scarcely power to lift her head from the pillow. I have visited her almost every day, and have taken her little nourishing things. The LORD has answered our prayers on her behalf; now she can stand, and walk a few steps.

June 15th, 1882.—We were pleased to sign our names to the appeal for more labourers. What a privilege it is that so many of us can join together and present the same petition before the LORD. The answer will surely come; and we shall have the joy of welcoming our brothers and sisters to this land as fellow-workers with us. We are daily praying that the seventy may very speedily be sent out.

FROM MISS LANCASTER.

May 3rd, 1882.—Thanks for remittance just received. The LORD is indeed mindful of us, supplying all our needs. We are praying continually for the seventy, and rejoice to hear of some of them coming out.

June 13th, 1882.—Your kind note and remittance are to hand. The LORD never forgets us. Month by month it is indeed good to be fed at the KING'S table! There are many signs of the LORD'S blessing resting on our work. The last of our elder girls is betrothed to an earnest Christian, a native helper at Pao-ting Fu. We expect to lose her in about three months. You will be glad to hear that Mr. Pigott and Dr. Schofield are preaching acceptably nearly every evening in the street.

December 5th, 1882.—For several weeks two of the children have been very ill, needing nursing night and day. To-day our youngest little one died—a child of three years old. The next youngest has been ill eight weeks, and is in a very weak state. The LORD knows what is best; but it is hard to part with them.

February 9th, 1883.—Your kind and sympathising letter arrived a few days ago. It is indeed very cheering and helpful to know that although your large family is continually increasing, still none of us are forgotten, but are upheld by your prayers and sympathy. You will no doubt have received my letters telling of the death of our two little scholars. I am glad to write that the remaining children are all well, but the number is now small.

We are so glad to hear of the arrival of fresh helpers, and will continue to pray until all the seventy are in China.

Last Tuesday, February 6th, two more confessed their faith in the LORD JESUS, and were baptised by Mr. Landale. One was from the school, an earnest girl, fifteen years of age, who has shown by her daily life for some time past that her religion was a reality. She has been frequently to speak to the women who were in-patients at Dr. Schofield's, and expressed a wish to confess the LORD JESUS openly before men. We trust she may be kept true, and have great hope that, when a few years older, she may become a useful Bible-woman amongst her own people.

The other was an elderly woman, Mrs. Han. She had been led to the SAVIOUR by the prayers and earnest efforts of Mrs. Turner, and there were some thoughts of her being baptised before she left. Feeling the need of a little help during the illness of the children, I sent for her to come and live here. Her consistent life and love to the LORD again brought up the subject of baptism. Still there seemed some little holding back on her part. I did not press her, but tried to find out what her difficulty was.

One evening she asked me to her room, and, sitting with her on her *k'ang* (stove-bed), she told me all her doubts and fears. She said, "I do love the LORD JESUS, and I am trusting in HIM alone for my soul's salvation. I am not the least bit afraid to confess HIM before men; but, you know, JESUS said HIS disciples were to go into *all* the world and preach the Gospel, and I cannot do that, for I am nearly sixty years of age, and my eyes are nearly useless: I am almost blind. I am quite willing and pleased to tell my son, and his wife, and all my neighbours, and every one who comes to see me, about the love of JESUS, and I could perhaps go to one or two villages, but oh, I *cannot* go to foreign countries and preach." And then, with an earnestness which I shall never forget, she said: "Tell me, may I be baptised, and will JESUS not expect me to go to foreign countries?"

My eyes could not be kept quite dry as I listened to the old woman's words, and told her of the loving, compassionate SAVIOUR, and reminded her of HIS words: "She hath done what she could." My thoughts wandered to the home-land where many, many prayers are sent up to the throne of grace, and much earnest work is done for the MASTER by HIS children who cannot go to foreign countries and preach the Gospel. Then I contrasted this old woman's life and her desire to serve the LORD, and wondered if the DIVINE MASTER'S call would be answered by many sisters this year: "Here am I, send me."

After this conversation, all doubts left her, and preparations were made for the baptism of both candidates. We thought it would be nice to commence the Chinese New Year with them at the LORD'S table. A few minutes before the baptismal service commenced, I thought a little prayer together might help them, so sent for the two to my room; but the old woman, when found, was quietly pleading at the throne of grace. She came soon after, and when I said, "You are not afraid, are you?" replied, "Oh no, I am just trusting the LORD." What a joy the LORD gives in HIS work! This surely is the fulfilling of the promise—the "hundredfold."

To-morrow two more are to be baptised. One, a young man, led to JESUS by Dr. Schofield, and a Christian helper. Possibly Mr. Pigott will write you about them: I know our brothers' hearts are full of joy also; and we are looking forward to Sunday, when we hope to gather as one family in the LORD JESUS, and remember HIS dying love: one in HIM—washed in the blood of the LAMB.

P'ING-YANG FU STATION.

STATION ... P'ING-YANG FU, 1879.

MISSIONARIES ... REV. S. B. DRAKE, 1878.
MRS. DRAKE, 1881.

CONVERTS Baptised from commencement, 25.

NATIVE HELPER, MR. SUNG.

The work in P'ing-yang Fu has also given encouraging evidence of the LORD'S presence. Mr. and Mrs. Drake are now there alone, and much need reinforcements. But there are quite a number of earnest native workers, most of whom, in their own districts and at their own charges, are vigorously engaged in the MASTER'S service. We cannot be too thankful to GOD for raising up such men. The trials of faith which some of them have endured have been such as would have deterred men less thoroughly in earnest; but, thank GOD, these men have not only borne up under them, but have been rather energised than depressed by their conflicts. Mr. Sung and his wife have done a good work in P'ing-yang Fu. Mr. Li, who suffered much persecution when he destroyed his idols, holds a meeting in his native village, and is much encouraged. Mr. Hi continues to work well. Some of our readers will remember the beautiful prayer offered by one

of his inquirers, formerly an opium-smoker, "that we might learn what it is to die with CHRIST and be buried with HIM, and with HIM even now rise, and live a resurrection life." It *is* a resurrection life when a man, once ragged, and dirty, and haggard, and smoking nearly an ounce of opium a day, is found cleansed, and clothed, and in his right mind towards GOD and man.* Mr. Fan, in another village, has been instrumental, with Mr. Drake's help, in curing 119 opium-smokers, of whom not a few are converted and baptised. Nor are these the only native workers in this district who are doing much good. We look forward with great hopefulness to the future of the work in this prefecture; and trust that Mrs. Drake, who since the end of 1882 has been labouring there with her husband, will be able to help the women around her.

MR. LANDALE writes:—

April 15th, 1882.—I spent a most pleasant fortnight at P'ing-yang. I was much delighted with the spirit of the native brethren. I saw Hi, Fan, Sung, Li, and Chü-hwe, who are, I suppose, all known to you by name. Hi is the graduate and doctor, the head of his village, a most intelligent man, with a firm will of his own. I spent a whole day with him, and took to him greatly. He seems very independent of the opinions of the foreigner, and fortunately he seems to put the Bible where it should be. He would be a dangerous man if he got wrong in anything, for all the others look up to him. He told us he did not believe that tobacco-smoking was Scriptural. His cash-box is thoroughly converted, and he usually has four or five men about, being cured of opium-smoking or the like, whom of course he instructs.

Fan is a farmer. He would do for the Salvation Army: he is so red hot; indeed, his health will suffer if he keeps on as he is. We came in upon him suddenly one day, and found him and five or six others studying the Acts of the Apostles. We had some reading and prayer with those who were present; and when I had spoken for a few moments he caught my idea, and almost took the words out of my mouth, in his eagerness to send it home to his friends. It is here that Mr. Drake once spent some weeks; Fan asked him spontaneously to come for a month.

Chü-hwe is as earnest as ever, and his bride seems getting on nicely. [She was a converted girl from the T'ai-yüen school.]

FROM MR. DRAKE.

May 14th, 1882.—Last autumn one of our inquirers, Mr. Fan, invited me to spend a month or two at his house, as several of his friends and neighbours were desirous of leaving off opium-smoking. It was January, 1882, however, before I was able to pay the visit. I found on arrival that there were several men really desirous of leaving off the habit. Only two, however, ventured to begin the treatment on the first day; others were equally anxious, but were hindered by their fears that our efforts to overcome the "craving" would be in vain. After four or five days, some others placed themselves under treatment; and after the lapse of ten or twelve days, some men from neighbouring villages, convinced of the possibility of breaking off the pernicious habit, also placed themselves under our treatment. Our host threw open his house and allowed the patients to board and lodge with him. Thus they were kept out of the way of temptation, attended our morning and evening services, and during the day received a considerable amount of religious instruction. During the month, a number of the patients were cured, a few were still under treatment, and nineteen persons, including the four members of my host's family, expressed their desire to learn more of our doctrines, and promised to meet for worship statedly on the Lord's Day. Three of this number threw away their idols altogether.

July 10th, 1882.—I have had the pleasure of baptising Mr. Fan; this brings the number of baptised believers up to ten. [Fifteen others were to be baptised on April 7th, 1883.]

September 7th, 1882.—We have just held our quarterly meeting of Christians and inquirers in this city. We commenced with a prayer-meeting on Saturday evening. On Sunday I conducted three services, and one of the native Christians conducted one. On Monday morning we held another service, after which the men returned to their homes. The men gathered together at these meetings reside at different parts of this district—some of them twenty miles off. Notwithstanding the distance which some of them had to travel, we numbered thirty-five men in all, besides six women from the city. In point of numbers, the work is growing, and those who have entered the Church appear to be advancing in the knowledge of Christian truth. At the close of the last meeting we formed an anti-opium society, and thirty-three men enrolled themselves as members. We propose to wage war with the opium-trade: I. By distribution of books. II. By making opium medicine procurable by the people. III. By giving such assistance as we can command to those who really desire to cease opium-smoking. We hope not only to reform, but also to save many. May the LORD deliver these poor victims of the drug, and open the eyes of Christian Englishmen to the evils of the trade which they uphold, and which ruins physically, morally, and spiritually the millions of China!

Province of Ho-nan.

The estimated population of this province is over four times that of Scotland; its area is larger than the whole of Ireland and Scotland.

MISSIONARY ... MR. A. W. SAMBROOK, 1879. NATIVE HELPER ... CHANG YU-FAH.

During the past year the work in this province has been itinerant only. In our last report it was mentioned that Mr. Hunt would probably have to retire from Ju-ning Fu. This proved to

* For further particulars about these workers see CHINA'S MILLIONS for 1881, pp. 42, 68, 124, and 148.

be the case as rumour connected his name with a local rebellion, and the suspicions of the people once aroused were not to be easily allayed.

Mr. Sambrook has been itinerating in the province most of the year, and has visited and sold Scriptures and tracts in nearly all the cities not previously visited by our missionaries and native colporteurs. His journeys during the year have exceeded 10,000 *li* (say 3,000 miles), and in three of his journeys he disposed of ninety-seven New Testaments, 7,422 Gospels and quarter-parts of New Testaments, receiving 53,126 copper cash for them; also for 7,441 tracts the sum of 28,222 copper cash; in all, 14,960 books for 81,348 cash.

FROM MR. SAMBROOK.

"I cannot write of the fruits of our work, for it is rather sowing the seed than reaping the harvest. I was nearly always treated well by the people. Once some stones were thrown by boys; but I find there is rarely any danger if we conduct ourselves in a quiet and gentlemanly manner, and do not lose our temper or act rashly. Occasionally the Chinese become excited because of the barbarian, and behave rudely. As they think so much of hospitality and etiquette, I ask those whose conduct is improper, if *that* is their custom when *strangers* visit their city! When one calls me a devil, I inquire his lofty name, and his honourable residence; and I find this mode of dealing with them answers: they will enter into conversation, and desire to know why we have come. Then we tell them what we can of GOD above, and of His love.

"It is wonderful to notice how many are changing their opinions of the barbarians. Even in the interior many wonder at and admire the power and intelligence of Europeans. We frequently find the natives courteous, and even kind to us—receiving many invitations from them to walk into their houses, and rest awhile, drink tea or wine, or feast with them. At one place I entered a tea-shop and called for a cup of tea; and a man present, quite a stranger to me, would pay for it himself. At another place one brought me a stool to sit on whilst I sold my books. In one city a mandarin, who was out walking with some companions, stopped and talked with me, and said he would buy some of my books, but he was carrying no cash with him. At another large city (Kwang-chau) I had pressing offers from two parties to rent a house and live there."

On February 27th, 1883, after a tour through the western part of the province, he writes:—

"The people are more simple in these parts than in other places of this province, and I believe one could soon gain a settlement here. Would to GOD that some men of the right stamp might come and reside in this large and populous province, and follow up the work; for 'When,' the people ask me, 'will you come again, and explain to us more fully the meaning of these books?' How solemn their cry, '*When, when will you come?*'"

Province of Shan-tung.

The estimated population of this province is more than five times that of Scotland; its area is larger than the area of England and Wales.

STATION ... ... CHE-FU, 1879.
NATIVE HELPERS ... TWO PREACHERS.
ONE DISPENSARY ASSISTANT.
ONE STUDENT.
NATIVE COMMUNICANTS, 25.

MISSIONARIES ... REV. F. W. BALLER, 1873.
MRS. BALLER, 1866.
REV. A. W. DOUTHWAITE, 1874.
MRS. DOUTHWAITE, 1874.
MR. W. L. ELLISTON, 1878.
MR. W. L. PRUEN, 1880.
MRS. SHARLAND, 1880.
MR. H. HUDSON TAYLOR, 1881.
MISS ANNIE L. GROOM, 1882.

Circumstances which seemed as clearly providential as they were wholly unexpected led to the opening of a station in the province of SHAN-TUNG. As there were a number of able and faithful workers connected with British and American societies already in the province, it would have been left by the CHINA INLAND MISSION, as CHIH-LI, FUH-KIEN, and KWANG-TUNG have been left, in favour of the interior provinces, which were altogether without Protestant missionaries, had it not been for the fact that Che-fu, as a health resort, has advantages possessed by no other place in China. This was a consideration of vital importance to the Mission, having about a hundred European labourers, and led to the determination to establish a sanitarium at Che-fu. One step led to another. A school for the children of our missionaries in a healthy and accessible place was scarcely less necessary. This was opened, and is now in very successful operation. As other missionaries and foreign residents had similar need of healthy Christian education for their children,

it was decided not to limit the school to the children of our missionaries; and many have taken advantage of the opportunities thus afforded with satisfaction to themselves.

Another school, in which Eurasian children (children of European fathers and Asiatic mothers) could be educated, was also much needed; this has been commenced, and has already proved successful.

A hospital and dispensary, and a commodious chapel as previously reported, have also been built.

Arrangements are in progress for the formation of a medical school for the instruction of our own missionaries in the treatment of such of the common diseases of the country as they will be compelled to attend to at inland stations, where other medical help is unavailable. In connection with the medical school, it is proposed to give medical instruction to native Christians who may wish to devote their lives to the benefit of their own people. Such men, without any pecuniary help from the Mission, would be able to support themselves, while making CHRIST known in important places where missionaries are not located.

It is sought to make the medical and all other work in connection with the station subservient to the one great aim of bringing souls to CHRIST, and arrangements have been made to enable missionaries, staying at Che-fu for health, to work so far as they may be able among the European residents and visitors, and among the Chinese population.

The chapel is open daily for preaching in Chinese, and is also used as the waiting-room for the dispensary. The patients, while waiting to be admitted to the consulting-room, receive Christian instruction, and if they wish to do so, can purchase portions of Scripture and Christian tracts to take with them to their homes; many, doubtless, learn in this way for the first time of the Good Physician.

THE YEAR'S PROGRESS.

The progress of the work during the past year in all departments has been encouraging.

The Church, under the care of Mr. Judd up to the time of his removal to Shanghai, and subsequently under Mr. Douthwaite's care, now contains twenty-five native communicants; the number of English communicants from the nature of the station is necessarily varied.

In the medical work, Dr. Brereton has continued his kind assistance as honorary physician and surgeon; he has also kindly consented to assist in the medical school. Messrs. Douthwaite and Pruen act as resident medical officers, and during part of the year Mrs. Judd and Miss Kerr have rendered service among the female patients, which has been much valued. The number of patients has considerably increased.

For the English school larger premises have been erected during the year, near the fine sandy beach. They have been built on a plan which will admit of extension as required for any number of boarders up to 150.

Mr. Elliston has been assisted by Mr. Herbert Taylor and Miss Groom. The number of scholars last year was 30. Mr. Douthwaite has agreed to give lectures on chemistry, etc., and Mrs. Douthwaite to give instruction in music. Mrs. Baller kindly superintends the domestic arrangements for the boys' school.

The premises first built for the boys' school are now used for the English girls' boarding-school. Miss Downing, a retired American missionary, has kindly taken charge of the domestic arrangements of this branch.

The mixed school has been carried on by Mrs. Sharland in the town of Che-fu. Some particulars of this school were given in the number of CHINA'S MILLIONS for December, 1882. The number of scholars for last year was twenty-three. Mrs. Sharland's connection with the Mission is purely honorary.

The evangelistic work among English residents and visitors has latterly been superintended by Mr. Baller, upon whom it devolves to conduct the English service at Union Chapel once a month; he is also responsible for an English service every Sunday evening in the Sailors' Hall. This service is attended by many of the residents as well as by the seamen who visit the port. During the week a Bible-reading on Wednesday evening, and a prayer meeting on Saturday, are conducted in English. When ships of war have been in port, special meetings have been held for the sailors, both on board the vessels and on shore, and have been blessed to many.

Gospel Temperance tea-meetings have occasionally been held, and have resulted in the conversion of some who have attended.

The Sanitarium is under the kind care of Mrs. Pruen.

Western Provinces—Upper Burmah.

STATION ... BHAMO, 1875.
CONVERTS Baptised, None.
MISSIONARIES ... Mr. J. W. STEVENSON, 1866.
Mr. H. SOLTAU, 1875 (*absent*).
NATIVE HELPER ... One.

Mr. Stevenson and his native helper have been alone during the whole of this year, Mr. H. Soltau having been at home, where he has been pursuing a course of medical study; he hopes to return to Burmah in the autumn. Most of our friends are aware that Bhamô is visited annually by large numbers of Chinese merchants and traders, who do not remain for any length of time. Many of these hear the Gospel there, and take back with them Christian books and tracts; information is thus widely diffused, especially in YUN-NAN; but there is little opportunity of gathering a church in Bhamô itself. Though the work has been prosecuted with much patient fidelity, and at the cost of much self-sacrifice, there is little which can be recorded; nevertheless, our friends have been cheered by apparent evidences of the work of the SPIRIT of GOD in the hearts of several of their hearers. Our brethren should have the affectionate and prayerful remembrance of all interested in the spread of the Gospel in China and Upper Burmah.

Province of Yun-nan.

The estimated population of this province is about equal to the population of Ireland; its area exceeds the area of England and Wales, Scotland, and half Ireland, put together.

STATIONS ... YUN-NAN FU, 1882.
TA-LI FU, 1881.
CONVERTS Baptised, None.
MISSIONARIES ... Mr. G. W. CLARKE, 1875.
Mrs. CLARKE, 1878.
Mr. EASTON, 1881.
Mr. ANDREW, 1881.

The province of YUN-NAN lies in the south-west of China, near Burmah, The Shan States, and Tong-king. Settled work here was commenced in 1881. Mr. and Mrs. George Clarke, our senior missionaries in this province, have this year divided their time between Ta-li Fu, which station they opened in June, 1881, and Yun-nan Fu, the capital.

In Ta-li Fu, until the middle of August, Mr. Clarke occupied himself in printing and distributing tracts, and in preaching in the city and in his preaching-room. As confidence became established, Mrs. Clarke's little school increased to seven boarders, who, after her departure for Yun-nan Fu, were taken charge of by Mr. Andrew. Some account of the scholars, now eight in number, will be found in the June number of CHINA'S MILLIONS. Before leaving Ta-li, Mr. and Mrs. Clarke had the pleasure of entertaining the enterprising travellers, Messrs. Colquhoun and Wahab, which made a little diversity in their monotonous life. The work of Mr. and Mrs. Clarke at Ta-li Fu is favourably mentioned by Mr. Colquhoun in his interesting book, "Across Chrysê;" and their little school at Ta-li, engraved from a photograph taken by Mr. Colquhoun, is one of the many illustrations contained in the book.

In Yun-nan Fu, Mr. and Mrs. Clarke have found the work very difficult and trying, on account of the suspicious character of the inhabitants, many of whom feared that our friends were Romanists. The work in Yun-nan Fu also has been street-preaching and the circulation of books. Between five and ten thousand copies of books and Gospels were soon disposed of by Mr. Clarke to the inhabitants and visitors of the city.

ITINERANT WORK.

The itinerant work in this province during the year has been chiefly carried on by Mr. Eason and Mr. Andrew, who reached Yun-nan Fu about the middle of February, and made that city their headquarters until the arrival of Mr. Clarke. They made journeys from it to nearly every unvisited city east of Ta-li. No European had ever been seen in many of the places visited by them, and thousands upon thousands heard and purchased portions of the Word of God and Christian tracts for the first time. Complete accounts of the colportage cannot now be given, but from two returns ending in June we learn that twenty-one New Testaments were sold, also 209 quarter New Testaments, and 2,922 Gospels or Acts. For these books, 23,768 copper cash were

received. Eternity alone will unfold the results of these extensive journeys. In these journeys the celebrated P'u-erh Fu, incorrectly supposed to be the place where the P'u-erh tea is grown, was visited; so that if our friends had gone much further south they would have been beyond the bounds of the Chinese Empire. An interesting incident came under their notice. A man who had purchased some time ago a Gospel of Mark from Mr. Broumton when he was itinerating in YUN-NAN, probably at a cost of six cash, was so much interested that he came forward and bought Christian books to the value of 400 cash, taking a copy of everything they had. He wished, he said, to thoroughly acquaint himself with the Christian religion, so that when he was opposed by his relations he might know how to answer them. We may likewise add that, as Messrs. Andrew and Eason itinerated in turns, the one remaining at home was able to cure a few opium-smokers, a work not only valuable to the sufferers relieved, but important as a testimony that missionaries have no sympathy with the opium traffic.

Province of Si-ch'uen.

The estimated population of this splendid province is above five times that of Scotland; its area is nearly three times larger than the area of England and Wales.

CHEN-TU STATION.

STATION ... CHEN-TU, 1881.

MISSIONARIES ... MR. J. H. RILEY, 1878.
MRS. RILEY, 1879.
MR. S. R. CLARKE, 1878.
MR. D. THOMPSON, 1881.

The progress of the work in this extensive and important province calls for praise and thanksgiving. At Chen-tu, the capital of the province, Mr. S. R. Clarke and Mr. Thompson have been able to reside in peace, and the latter to prosecute, to some extent, itinerant work and colportage for the British and Foreign Bible Society. Mr. Clarke was reinforced in February by the arrival of Mr. and Mrs. Riley, who thought that the work in the province would be best forwarded by their going on to the capital, after Mr. Trench, Mrs. Nicoll, and Miss Fausset reached Ch'ung-k'ing. At Mr. Saml. Clarke's request, Mr. Riley took charge of the Chen-tu Station. As Mrs. Riley was the first European lady who had reached the city of Chen-tu, she had crowds of visitors, all eager to see her.

Mrs. Riley wrote on the 20th February:—"We both felt very sorry to leave the work in Ch'ung-k'ing, as we had had a great deal of joy in it; but here there are multitudes as ready to hear as there. We have had splendid opportunities of preaching, of circulating tracts, and of telling 'out among the heathen that the LORD is KING.'

"Every one is taxed to the very utmost in helping. There must be several hundreds of visitors every day. We brought two of the Christian boys with us from Ch'ung-k'ing; both are proving helpful. The house is a very suitable one for work."

Mr. Riley, writing on March 12th, states that the crowding became almost unmanageable; so they judged it best to close the doors for a few days till the New Year's holidays were over. When they re-opened them many came and heard the Gospel, and all were very orderly. He continues, "Many listen very intelligently, and show signs of interest in the Truth. This seems to be a splendid sphere for work, and we are very comfortable."

CH'UNG-K'ING STATION.

STATION ... CH'UNG-K'ING, 1877.
CONVERTS Baptised from commencement, 12.
SCHOLARS: Boys, 32; Girls, 35.
NATIVE HELPERS, 3.

MISSIONARIES ... MR. G. NICOLL, 1875.
MRS. NICOLL, 1879.
MR. F. TRENCH, 1878.
MISS FAUSSET, 1878.

At this, the older station of the mission, there is a most cheering report.

MRS. RILEY writes on June 8th:—

"The examinations are taking place in this city at present, and every day from 8 a.m. till dark, relay after relay of students come to hear the Gospel. They are most orderly, and listen so well. The women continue their visits also; so the men are received in a side reception-room, and the women in the upper one. Thus, the whole day you may hear the story of the SAVIOUR'S love sounding from one, and then another, and then another.

"Every Sunday our hall is quite full, crowded both with men and women; the seed is being sown extensively, and fruit must appear."

"*June 26th.*—I have not seen or heard of any place in China where girls could be brought under instruction as readily as here. Already I have refused as many as I have received. We find, as to the boys, too, that we are not only gaining an influence over them, but over their parents also."

MR. RILEY writes:—

"*September 6th.*—Many have prayed for blessings on the work in Ch'ung-k'ing. The LORD has heard, and is graciously working in our midst. By His mighty power dead souls are being quickened into life; hearts that were cold and hard and joyless are being softened and warmed and made glad with the sense of GOD'S forgiving love. Hallelujah! The LORD is working in our midst, and we are watching the progress of the work prayerfully, wondering to what it may grow. Last Saturday evening we had the joy of baptising four converts; they seemed so happy in their new-found peace.

"To-day the mother of one of the boys in the school came in about her son; he is eleven years old. She says he prays, and is now such a good boy at home, and is determined to be a Christian. He constantly tells her what he learns here about the Truth, and has begged her to come and ask us if he could be baptised. Mrs. Riley pointed out to the mother that he would not be able to perform any of the heathen rites at her death. She replied that she was aware of it, but that did not matter, for she was convinced such rites were useless.

"He is really a very nice, quiet boy. I had an impression that he was thinking about following JESUS, but I feared that his mother would try to hinder him. You may guess how delighted we were when we found that he was not only himself wishing to serve the LORD, but that his mother approved of his doing so, and may probably herself ere long trust in JESUS. I was asking the teacher about him a few days ago, and the teacher said he was now the best boy in the school.

"'Oh magnify the LORD with me, and let us exalt His name together!' The LORD is doing great things for us; whereof we are glad. Ours is a glorious work; how strange that so many of our brethren and sisters at home are not more eager to avail themselves of the opportunities GOD gives them of coming out to share it."

Mr. Riley, writing on Nov. 16th, mentions the baptism of four more candidates, and the exclusion of one from fellowship. May he soon be restored!

MRS. NICOLL writes,

On February 22nd, 1883, of the work:—"We are having crowds of women every day. Last Sabbath the chapel was packed, the next room was full, and after taking others into the men's reception-hall, the remainder had to go into the boys' bed-room. We had three separate services going on at one time, many of the people standing all through the service.

"The girls returned from the holidays on the 15th; the number is now thirty-five. We have had to send a large number away, both of boys and girls; many of their parents plead very hard, and some of the girls cry because we cannot take them in. This is splendid soil to work upon, and there is much blessing. Another boy has decided for CHRIST, and several of the girls are asking for baptism.

"My dining-room was full of women this afternoon, learning to read: they come once a week. Many of them are mothers of the school-children. Some of them are asking for baptism, and taking down their idols.

"One of the boys is often beaten by his father because he will not worship the idols."

MISS FAUSSET,

Writing on May 14th, says:—"The work is large and increasing, more than half a dozen lady missionaries could compass. Many women and children come every morning for medicine; we have much need of additional room and additional help."

The report of the work in Ch'ung-k'ing must not be concluded without quoting from Mr. Trench, who, under date March 8th, 1883, writes:—

"I cannot but write to you about the need of largely extending our work in this city. Many things point to the advisability of opening two distinct centres of work here; the people are ready, we may almost say eager, to come and listen to the Gospel. That this is the case is very apparent amongst all classes—viz., amongst men and women, boys and girls. I never saw anything presenting a parallel in any other part of China.*

"The people crowd to our Lord's-day services. Our chapel here can seat but some hundred and fifty, and is always filled with men and women in about equal numbers. Our preaching-room on the street cannot seat more than seventy or eighty; continually it is overcrowded, and the men who press in must stand. Women likewise come in, but have no place to sit. Surely accommodation ought to be provided for them! Had we halls capable of seating four or five hundred, we might get fine large congregations, and could then partition off room for the women. I am strongly of opinion that we should have two large commodious chapels, far removed from each other; and afterwards smaller preaching-halls, and in different parts of the city.

"Some medical work has been carried on for several years, and has borne good fruit. The first part of each day is almost entirely occupied by Mr. Thompson and Miss Fausset in giving away medicine and attending to the bandaging. We are well known throughout the city, and are called night and day to attend opium-poisoning cases. Sometimes there are three or four in a day. The good feeling produced by these efforts is universal, or almost so, and has much to do with the readiness with which many come to hear the Gospel.

"The boys' and girls' schools are quite full: there are some thirty-two boys; about the same number of girls. These schools might be readily tripled in number; and I think there is everything to recommend such a course. There were two conversions amongst the boys last year: both are true Christians; and there are marks of further blessing in both schools at the present time. I hope to baptise three candidates shortly."

Details cannot be given here of Mr. D. Thompson's itinerations to the south, north, and east of Chen-tu. It may be stated, however, that on the two former of these journeys he travelled

* Mr. Trench has had missionary experience in the following provinces:—SHAN-TUNG, KIANG-SU, GAN-K'ING, KIANG-SI, HO-NAN, HU-PEH, HU-NAN, KWEI-CHAU, and YUN-NAN, besides SI-CH'UEN.

2,895 *li* (nearly 900 miles), and sold forty-four New Testaments, 3,227 Gospels, and quarter-parts of Testaments, for 23,340 copper cash. On the first journey seventy-two cities, towns, and villages, were visited; the Gospel was preached in each, and portions of Scripture and Christian tracts were sold. The tracts disposed of nearly equalled the portions of the Word of GOD in numbers. This journey occupied twenty-two days. The second journey included over one hundred towns and villages and sixteen cities, and occupied forty-seven days. The third journey was not completed when Mr. Thompson wrote.

On March 21st Dr. Edwards, Mr. and Mrs. Eason, and Miss Stroud, safely reached Ch'ung-k'ing, *en route* for YUN-NAN. They purposed remaining at Ch'ung-k'ing for the present.

Province of Kwei-chau.

The estimated population of this province exceeds that of Scotland; its area is twice that of Ireland.

STATION ... KWEI-YANG FU, 1877.		MISSIONARIES ...	MR. BROUMTON, 1875.
CONVERTS Baptised, Chinese, 5.			MRS. BROUMTON, 1877.
" " Miao-tsi, 3.		ASSISTANT ...	TS'EN TSI-KUAN.
GIRLS' BOARDING-SCHOOL, 13.		SCHOOL MATRON ...	HSU NAI-NAI.

At Kwei-yang Fu, the capital of the KWEI-CHAU province, Mr. and Mrs. Broumton have had to work alone during the past year, as reinforcement of this station has not been practicable. Under these circumstances missionary journeys have been impossible. A new school-house has been built for the accommodation of the girls in boarding-school. The pleasure Mrs. Broumton has had in seeing the LORD working among the children has been referred to in the May number of CHINA'S MILLIONS.

A shop has also been opened for the sale of Christian publications and to afford opportunities for conversation with the purchasers. A large number of cases of poisoning by opium have been treated; often with success. Two members have been added to the Church by baptism during the year; and the attendance at the preaching-hall has often given encouragement to our brother and his native helper.

It is a saddening thought that there is no mission station in the whole of this province, which is twice the size of Ireland, except Kwei-yang Fu; and that in this station our brother and sister are the only missionary labourers. This province is easily accessible and healthy, and only two months' journey from Shanghai. Brothers or sisters in CHRIST have travelled to and fro in it without difficulty or annoyance, and have ever found a ready ear for their message. Will not some one, ere long, hear the Macedonian cry of these lonely workers, "Come over and help us"?

Province of Hu-nan.

The estimated population of this province exceeds four times that of Scotland; its area is about equal to the area of England and Wales, and half that of Scotland.

HEAD-QUARTERS ... HUNG-KIANG, 1882.		MISSIONARY ...	MR. A. C. DORWARD.
		NATIVE ASSISTANTS ...	LI SIEN-SENG, YAO SHANG-TEH.

The difficulties of work in this province are well-known. A review, however, of GOD'S dealings with Mr. Dorward during the past year calls for much thankfulness. The last anniversary (May 26th, 1882) found him quietly living in an inn at Ch'ang-teh Fu. He stayed at this city six days; part of the time on shore, and part of the time on a boat, which he engaged to take him to Hung-kiang, where, as our friends will know, he had rented part of a house a few months before. He reached Hung-kiang on June 17th, and found his native helpers living in peace, and remained with them quietly working until the end of September. Then he took a journey through the province, visited Wu-ch'ang, and set out again for HU-NAN, on the most encouraging tour he ever took in that province. Some account of this journey will be found in the June number of CHINA'S MILLIONS.

On his return from that journey, he arranged for another missionary itineration through the province, to be extended (D.V.) as far as the capital of the adjoining province KWANG-SI. Our brother feels the trial of working alone very much, and is earnestly praying GOD to provide him with a suitable fellow-labourer. It is hoped that among the seventy for whom prayer is being made a duly qualified brother may be found willing to devote himself to this arduous work.

We subjoin a few quotations from Mr. Dorward's letters:—

"*Ch'ang-teh Fu, May 26th*, 1882.—Truly the LORD our GOD *is* good; therefore we will praise HIM. GOD has prospered us, and has given us throughout this stage of our journey a good time. I trust that our efforts, through GOD'S blessing, may have been to the eternal welfare of souls. The people were as a whole quiet, and took comparatively little notice of me [Mr. Dorward being in native dress], and I am glad to say not a few seemed pleased to listen to the Gospel. We stayed nearly three days at Ts'en-shï, and had a fine time. We sold many books, did a little preaching, and spent two very pleasant evenings with a man named Ting, who appears not far from the Kingdom. He called at the inn to buy our books, and we entered into conversation with him. He then took us to his home. He appears to have been groping for some time in the dark in search for the Truth: I trust that GOD by HIS SPIRIT may soon reveal the LORD JESUS to him. The next evening he again called, and took us along to his house. He has a flourishing business, and his only desire seems to be to know the Truth. If he were converted, I think he would be one of the right kind of Christians. Let us pray GOD to save him, and set him to work among his friends and neighbours. How encouraging it would be if GOD were thus to make up for the lack of European helpers!

"We next visited Li-chun, Gan-fuh Hien, Shih-men Hien, and Tsi-li Hien. We spent two nights and a day at each of the three first cities, and three nights and two days at the last. None of these places are large or busy, but our sales of books were moderately good, and the work encouraging. A man who met me on my first journey in HU-NAN is living in Shih-men Hien. He came into the inn and spent the greater part of an evening with us. He appears a little interested in the truth, but not so deeply as Ting. May the LORD convince him of sin, and save him!

"We arrived here (Ch'ang-teh Fu) on Tuesday, the 23rd inst., and lived in an inn outside the small west gate until Thursday. We distributed sheet-tracts in the streets of that suburb yesterday, and to-day in the shops outside the north gate, after which we addressed a company of people inside the city.

"*May 29th.*—We are just leaving Ch'ang-teh for Hung-kiang.

"*Wu-ch'ang, November 15th.*—We have good reason to be encouraged as to the work in HU-NAN, though I wish our progress were quicker. My last visit to the province has occupied six months, and has been more encouraging than any previous one. When I left Hung-kiang there were at least six or seven who appeared to be interested in the Truth. This being my first effort towards settled work in the province, the people are doubtless somewhat afraid to have much to do with us openly; but I feel sure that if we had more of the power of the HOLY SPIRIT in our own souls, and in our work, we should soon see some coming out boldly for OUR LORD. One of the China feasts occurred just a few days before I came away, and during those two or three days, and the day that I left, I had quite a number of little presents given to me—viz., five pieces of pork (14 lbs. or so in all), four ducks, a basket full of bamboo sprouts, several pounds of grapes and pears, and about a dozen packets containing biscuits and confectionary, an evidence, I think, of the good feeling amongst the people who were coming about us. Pray very specially for the work at Hung-kiang; also for Mr. Li, Mr. Yao, and for myself individually.

"*March 31th*, 1883.—I expect to leave on Monday for a long journey. It will probably be three months before I reach Hung-kiang. I feel my own weakness, and there is a feeling of suspense as to the reception we may have; but GOD reigneth over the heathen, and my trust is in Him. If only my soul is continually filled with HIS presence, come what may I know all will be well."

Province of Kwang-si.

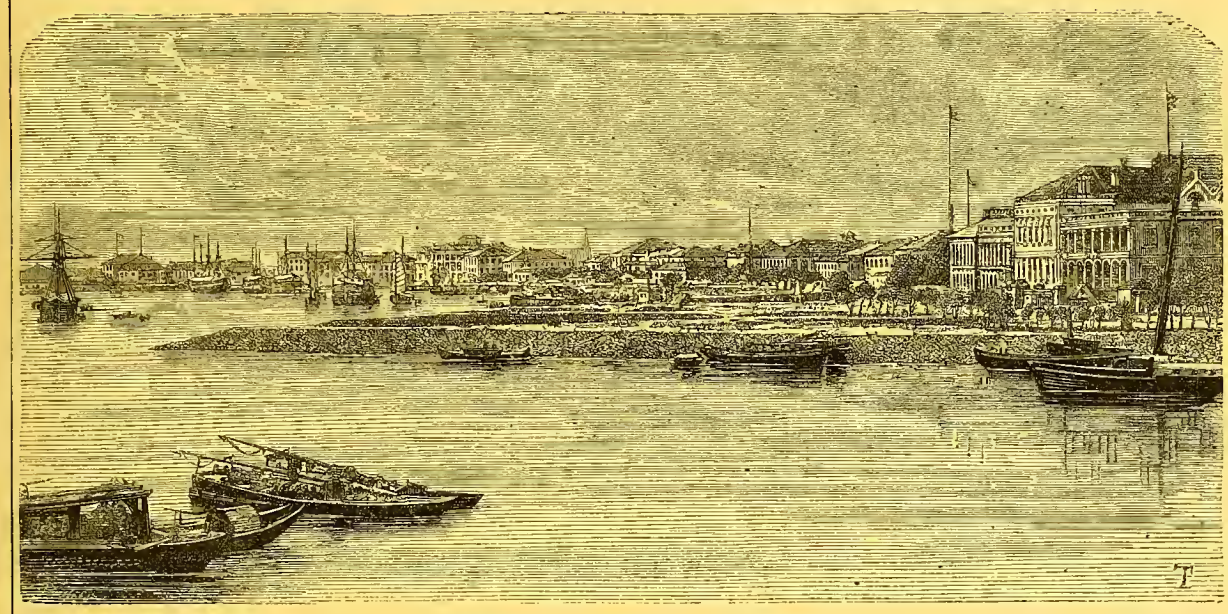
The estimated population of this province about equals that of Ireland; its area is twice and a half larger than Scotland.

STATIONS, None.
RESIDENT MISSIONARIES, None.
MISSIONARIES DESIGNATED ... W. MACGREGOR, 1882 (*deceased*).
MARCUS F. WOOD, 1883.

Our deceased brother, Macgregor, had the needs of this province much laid upon his heart. He was preparing for his journey westward when the attack of small-pox which proved fatal laid him low. His own prayers for a companion, and ours for a successor, have been answered. Our brother, Mr. Marcus Wood, offered himself for work in this province. He has been designated for labour there as soon as he has acquired a sufficient knowledge of the language. In the meantime, our brother, Mr. A. C. Dorward, labouring in the adjoining province of HU-NAN, has set out for the capital of KWANG-SI. He expected to reach that province during the latter half of the month of May, and, in attempting work in this province, needs our special prayers, as many in Kwei-lin, the capital, have strong anti-foreign feeling. Those of our friends who have been earnestly praying for KWANG-SI will hear with pleasure of the designation of Mr. Wood, and of Mr. Dorward's journey.

(*To be concluded in our next.*)

China's Millions.



THE PORT OF SHANGHAI.—(*See page* 100.

Ebenezer.

"*Blessed be the LORD—because He hath heard the voice of my supplications.*
"*The LORD is my strength and my shield;*
"*My heart trusted in Him and I am helped:*
"*Therefore my heart greatly rejoiceth;—and with my song will I praise Him.*"

PSALM XXVIII. 6, 7.

IF ANY OF GOD'S children may find in these words appropriate utterance to relieve their glad hearts, surely we may! It is but as yesterday since each one of the provinces referred to in the portion of the report printed last month was an unbroken mass of heathenism. How often and how long we cried to the LORD to give the men, and to send them to these provinces, which seemed so sealed, is well known to our readers; as also how He opened the door by the Che-foo convention when—and not before—the men were already in China, had acquired the language, and were prepared to go forward.

Now we have had the joy of reporting localised as well as itinerant work in nearly all, and have had the further joy of recording more than 150 conversions in these recently opened provinces, being some in each, except KWANG-SI. The conclusion of the report, given in the present number, refers more especially to our older work, and calls no less loudly for thanksgiving and praise. Blessed be the LORD, because He hath heard the voice of our supplications.

While realising in China the remarkable progress of GOD's work in the different districts, we were often much cast on Him for pecuniary help, and here again, in many and remarkable ways, He heard the voice of our supplications. This was specially the case during the last three months of 1882. In the months July, August, and September we had received from home, besides

special donations, over £2,000 for the general purposes of the Mission; but during October, November, and December only £393 19s. 6d. was received for these general purposes, a sum very far from sufficient for the wants of any one month.

In October we were looking with special expectancy for liberal supplies, as moneys for the expenses of long journeys seemed needed; and when we received our letters at table, and eagerly opening one of them, found, instead of the hoped-for £700 or £800, or more, only £96 9s. 5d., we shall not soon forget our feelings! We closed the envelope again, and soon sought our closet, and locking the door, knelt down and spread the letter before the LORD, asking Him what was to be done with less than £97, a sum which it was impossible to distribute over seventy stations, in which were eighty or ninety missionaries (including the wives), not to speak of about 100 native helpers and over 100 native children to be boarded and clothed in our schools. Having first ourselves rolled the burden on the LORD, we then told the need to others of our Mission in Chefoo; and we unitedly looked to Him to come to our aid, but let no hint even of our circumstances be given outside.

Soon the answers began to come, in local gifts from kind friends who little knew the peculiar value of their donations, and in other ways; and ere long all the needs of the month were met, and met without our being burdened for one hour with anxious care. We had similar experiences in November, and again in December; and on each occasion, after spreading the letter before the LORD, left the burden with Him, and were "helped." Therefore our hearts greatly rejoice, and with our song will we "praise Him."

J. Hudson Taylor.

Report for the Year ending May 26th, 1883.

(*Continued.*)

Province of Hu-peh.

The estimated population of this province is nearly five and a half times that of Scotland; its area is larger than that of England and Wales by about one-sixth.

STATION ... WU-CH'ANG, 1874. MISSIONARY ... MR. J. J. COULTHARD, 1879.

CONVERTS Baptised from commencement, 31. NATIVE HELPER... ONE BUSINESS HELPER.

The health of Mr. Coulthard has been sustained during the year, and he has thus been able to transact the necessary mission business, which, as the subsequent extract will show, is at this station both constant and heavy, requiring Mr. Coulthard's whole time during the week.

The services on the LORD'S Day have not been without encouragement, and in October he had the joy of baptising two persons, and at the same time reported three promising candidates. Wu-ch'ang is one of the stations which has been robbed of its best members for the benefit of other and distant stations. From this cause, added to the cases of death, removal, discipline, etc., the number of communicants meeting in Wu-ch'ang is reduced to about fourteen. The services, however, of those absent on duty are much more valuable in other stations; where, in several cases, they and those to whom they have been blessed are the only witnesses for the LORD JESUS CHRIST.

MR. COULTHARD writes:—

"The work here is growing, so that from early on Monday morning till oftentimes late on Saturday evening my hands are full. Letters are continually arriving from the interior or ports demanding attention; business matters are incessantly being transacted for the brethren in the interior. Then there is the distribution and packing-

up of silver, and letters, for the various stations—not to speak of Bibles, Gospels, tracts, medicines and stores of various kinds. All this necessitates frequent journeys across the river, which always take up a good deal of time, and sometimes involve no little difficulty and danger. We often feel much cramped for want of more room, especially when several missionaries are staying here. On Sundays two services are held; one in the morning, the other in the afternoon. The former is usually devoted to the benefit of the members of the church, the latter is more especially an evangelistic service for outsiders."

FAN-CH'ENG.

STATION ...	FAN-CH'ENG, 1878.	MISSIONARIES ...	MR. HENRY W. HUNT, 1879.
			MRS. HUNT, 1878.
CONVERTS Baptised from commencement, 2		NATIVE HELPERS...	MR. AND MRS. HU.

The work at this station during the year, though not without encouragement, has been less productive than we anticipated. Great distress caused by the floods, and political excitement for a time, operated unfavourably. Still a few opium-smokers were cured, and Mr. Hunt was encouraged to believe that two or three had passed from death unto life. The urgent necessity for reinforcing the work to the north-west has led to the removal of Mr. and Mrs. Hunt to KAN-SUH. In the meantime the native helpers are left alone at Fan-ch'eng, with occasional visits from Mr. Sambrook, and need our special prayers.

Before proceeding to the regions beyond, Mr. and Mrs. Hunt had the refreshment of a visit to Gan-k'ing, and also a short sojourn at Wu-ch'ang while Mr. Coulthard was absent on business. Referring to the happy conference at Gan-k'ing,

MR. HUNT writes:—

"We look back with pleasure to the season of refreshment we spent with you at Gan-k'ing, and trust that blessed results of the meetings held there are yet to follow, besides those already apparent. It would be good indeed if the great need of China were laid as a *burden* upon the heart of every missionary in China, and upon the hearts of Christians in other countries also. Then there would surely be a great crying to our faithful GOD for help and blessing; workers would be filled with the SPIRIT and made powerful for service; gold and silver at present lying idle would be produced as a thank-offering to JEHOVAH; and instead of missionaries being numbered by fifties and hundreds, extra ciphers would soon have to be added to all missionary statistics. Alas for the sin of unbelief! How often it prevents joy in the presence of the angels of GOD, and shuts doors of entrance in the face of the doubting servant! May GOD deliver us from it, and give us hearts like Caleb's, that we may go in and possess the land, notwithstanding all the giants of idolatry and other sins that are before us."

Province of Gan-hwuy.

The estimated population of this province is nearly equal to that of Scotland and Ireland; its area is more than one-half larger than that of Ireland.

STATION ...	... GAN-K'ING, 1869.	MISSIONARIES ...	REV. E. PEARSE, 1876 (*absent*).
OUT-STATIONS	... WU-HU, 1873.		MRS. PEARSE, 1875 „
	Ta-t'ung, 1873.		REV. E. TOMALIN, 1879.
	T'AI-P'ING, 1874.		MRS. TOMALIN, 1866.
	CHI-CHAU, 1874.		MR. WM. COOPER, 1881.
	NING-KWOH, 1874.		MR. T. PROTHEROE, 1881.
	HWUY-CHAU, 1875.		MISS HUGHES, 1876.
			MISS FINDLAY, 1882.
NATIVE ASSISTANTS...TWO PASTORS.			MISS EVANS, 1882.
FIVE EVANGELISTS.			MISS GOODMAN, 1883.
FIVE COLPORTEURS.			MISS WILLIAMS, 1883.

CONVERTS Baptised at Station and Out-stations from commencement, 91.

ITINERATIONS.

Our work in the province of GAN-HWUY has been partly itinerant, and partly localised in the stations and out-stations mentioned above. The visitation of the out-stations, which all lie south of the Yang-tsi-kiang, naturally leads to missionary journeying in the surrounding districts. Some itinerant work has also been done north of the river; but not nearly so much as

we had hoped for, as the long illness of Mr. Cooper from fever, and the illness and death of Mr. Macgregor from small-pox, precluded all work of that kind for several months.

By far the most interesting and encouraging journey was the one taken by Mr. Tomalin, in November and December, to Ku-cheng-tsih, on the border of the GAN-HWUY province, two days' journey north of Nankin. He found that the work of a Christian soldier had been blessed to many, and baptised eleven persons, two of them women. There were a considerable number of others interested in the Truth; and as they reside in several different villages, there is good reason to hope that the work so auspiciously commenced will spread through the surrounding country. Further details of this work will be found in the report of the KIANG-SU work, though the converts baptised are included in the ninety-one mentioned above.

LOCALISED WORK.

In Gan-k'ing the Gospel has been daily preached throughout the year, and a few souls have been added to the LORD. The visitation of the women in their own homes, especially by Miss Fausset and Miss Southall before their removal to SI-CH'UEN, has been very encouraging so far as the women are concerned, and has also led to a striking increase of friendly feeling on the part of a large number of the inhabitants towards the missionaries. This improved state of feeling has likewise been increased by the distribution of simple medicines—Mr. Tomalin doing what he could for the men, while Miss Southall cared for the women in another part of the premises.

In the schools there have been additions to the number of boarders, and one or two of the girls have professed faith in CHRIST. One of the older girls—married to a native preacher working in Wu-hu—is proving useful among the women of that place.

The work in the out-stations has been referred to in CHINA'S MILLIONS, and the interesting account of the five persons recently baptised at T'ai-p'ing Fu was published in the June number.

Two conferences of our missionaries were held in Gan-k'ing during the year, and were attended with much blessing. At the second the presence of our brother Macgregor was missed, as we remembered the holy joy with which he entered, heart and soul, into the first. On one of the afternoons of the conference his grave was visited. It is beautifully situated in a lovely valley, a few *li* north of the city. The valley lies between two ranges of low rolling hills, closed in at the mouth by the mighty Yang-tsi-kiang. The occasion was well calculated to make all feel alike the blessedness, and the responsibility, of our position as witnesses for CHRIST in this vast and needy land.

FROM MR. PEARCE.

March 18th, 1882.—Yesterday Miss Southall arrived, and, I hope, will join Miss Fausset, who has been visiting the women regularly. Mr. Protheroe returned from his first journey this morning, having sold all his books. He is delighted with the journey, and I am glad that he has received such favourable impressions of the work.

March 20th, 1882.—We had large congregations yesterday, both of men and women. Chapel full and crowded out at the morning service. Miss Fausset had invited the women to come.

Wu-hu, April 30th, 1882.—I spent last Sunday at Chï-chau Fu: we had a good time there, and this morning a nice service here.

July 5th, 1882 (*to Mrs. Douthwaite*).—Mr. Taylor has recently spent a week here: we had some splendid meetings, and were quite a large company for Gan-k'ing—twelve missionaries in all.

Numbers are hearing the Gospel, so we confidently look for the harvest in due season. Mr. Tomalin takes charge of the work during my proposed absence in England. Messrs. Cooper and Protheroe will assist Mr. Tomalin, but they expect mainly to itinerate for the present. Mr. Tomalin and Miss Southall see numbers of sick persons every day, meeting the men and women in different places of course. Miss Fausset visits regularly in the cities and villages around us, generally with an earnest native Christian woman as her companion; but sometimes one of the other ladies goes with her. A Sunday-school for outside children has been recently commenced, and is flourishing. Quite a number, of boys chiefly, come every Sunday, and behave pretty well. They learn passages of Scripture, and pictures are given as prizes to those who are most attentive. Being taught the Gospel, we hope the effort may be much blessed. In the boarding-school there are twenty-six girls. Several are Christians, and Miss Hughes hopes that one or two others are (if not already converted) not far from the Kingdom. Mr. Tomalin conducts a weekly meeting for women, formerly carried on by Mrs. Pearce.

In the chapel there is daily preaching. Much itineration is being done. Mr. Cooper and myself have just returned from a three months' journey in the south of the province. We visited a large number of cities and important towns.

FROM MR. TOMALIN.

August 8th, 1882.—The work here is beyond my power to overtake. My mornings are fully occupied with the sick, who come in increasing numbers; and besides, many urgent cases come at all manner of times requiring imme-

diate attention. GOD is blessing the medicines used, cures are being effected, and many relieved. The paralytic whom you saw is greatly improved. A few days ago I was able to give striking and immediate relief in two cases of acute disease. I do not know how to attend to the out-stations. I have medical work in the mornings, preaching in the afternoons, English meetings on Wednesday and Saturday evenings, Chinese meetings on Thursday evenings, two Chinese and one English service on Sunday, and, of course, daily Chinese prayers morning and evening.

October 17th, 1882.—Among the large number of sick people who come in here, there have been several mandarins. I have returned their visits. The son of one of them comes to worship on Sunday mornings, and reads a good deal of the Testament. I feel encouraged about him: pray for him and his family.

FROM MR. WM. COOPER.

Kiu-chau, June 3ra.—Mr. Pearse and I reached here safely a few days since, after visiting all the stations and several cities and towns in the south of GAN-HWUY. We had some good times of preaching, and sold a good number of books in the Ning-kwoh prefecture, where most of the inhabitants are natives of HU-PEH and HU-NAN. But after entering Hwuy-chau, the antipathy and opposition were very marked. We stayed four days in the Fu city, and only sold eighteen Gospels, and a like number of other books. It was the hardest place we visited: the people tell you plainly they won't have the books, even if you give them away. This seems very sad in a city where the Gospel has been preached for some years. We need to pray specially for our native brother and sister there, who feel very much the loneliness of their position, and also for those poor benighted souls who are despising the message of love they are seeking to bear to them. How much we all (natives and foreigners) need a rich baptism of the HOLY GHOST to fit us for aggressive work, and to sustain us in it through all the difficulties that are incident thereto.

August 29th.—On my recent journey I spent Sunday at Wu-hu, and had a very happy day with the little Church there. The members seem very bright: a few are working earnestly, unpaid. Taking Yang Ts'üen-ling on with me, I went to T'ai-p'ing Fu, where I dismissed the former helper, as he had fallen into sin, from mission employ, and also from Church fellowship until he should truly repent. We made it plain to the people that we do not harbour such men, when once we know of their doings, and that he is now in no way connected with us. I had several conversations with him, and really besought him with tears to repent and turn from his sins, and I do pray that GOD may open his eyes to see his guilt.

We need to pray for Mr. Liu, the present helper there. He has a hard task before him to wipe out the stain that has been made upon the Christian name in that place.

November 27th.—I feel sure you will praise the LORD with me for having so far restored me to health and strength again: you have heard of the serious nature of my illness. I little thought when our dear brother Macgregor was watching for my last breath, that he was to go before me into the presence of the KING. How mysterious our FATHER'S dealings often seem! Dear Macgregor appeared to be so well fitted for carrying the Gospel to the perishing ones in KWANG-SI. That would be a noble service for any of us to render; but the LORD saw that our brother was fitted for a still nobler service, and therefore called him up higher. His earnest piety and zeal won the love and admiration of all who knew him. To me he was indeed a man greatly beloved.

February 14th.—On my recent visit to T'ai-p'ing Fu in January my heart was made to rejoice. My previous visit had been very painful; now I had the joy of seeing several earnest inquirers and of baptising five of them. The knowledge of the Scriptures some of them have already gained is almost marvellous.

Province of Kiang-su.

The estimated population of this province exceeds five times that of Scotland; its area is about one-half larger than that of Scotland.

STATION.....	YANG-CHAU.	MISSIONARIES.....	MR. A. G. PARROTT, 1878.
OUT-STATIONS ...	NAN-KIN.		MRS. PARROTT, 1882.
	CHIN-KIANG.		MR. STEVEN, 1883.
	TS'ING-KIANG-P'U.	NATIVE HELPERS ...	THREE EVANGELISTS.
	Ku-cheng-tsih (*Gan-hwuy*).		THREE COLPORTEURS.

As mentioned in our last report, our work in Nan-kin and Chin-kiang has been practically suspended; and the same was true of Yang-chau up to the end of 1882. On the 1st January, 1883, the work in the latter city was recommenced by Mr. and Mrs. Parrott, with a view of developing a permanent work there, and not, as heretofore, simply for the benefit of the regions beyond. The Christians previously gathered, with the exception of perhaps a dozen, having either been removed to other provinces as native helpers, or from various causes having become dispersed, we shall henceforward date this work from 1883, when it was resumed. As mentioned in last year's report, most of the fruits of the old work are now to be found in seven or eight of the other provinces.

The out-station Ku-cheng-tsih, in the borders of the GAN-HWUY province, briefly referred to under GAN-HWUY, will probably in future be worked from Yang-chau, from which it is only 60 miles distant, while it is 240 miles from Gan-k'ing. The story of the commencement of the work at Ku-cheng-tsih is one of the most interesting we have recently met with, and may therefore be

given here, connected as it is with Yang-chau and Ts'ing-kiang-p'u. It is the result of the earnest efforts of a converted soldier, *Chen Loh-ts'üen*, whose past life has been a most eventful one. Of him

MR. TOMALIN writes:—

"I should like to give you a short account of the life of the man that has been used by GOD in beginning the work at Ku-cheng-tsih, of which town he is a native. Like many others, he was driven from home at an early age during the T'ai-p'ing rebellion, and compelled to serve in the rebel army. He remained with them, fighting in their battles for six years, and during this time he learned to know the name of JESUS, to sing the Doxology (without understanding its meaning), and to call upon GOD the FATHER.

The rebels are widely known as having worshipped One whom they called Heavenly Father; and often when, in preaching, we speak of our HEAVENLY FATHER, the people will remark, 'they preach the doctrine the rebels held.'

"At the capture of Chang-chau, a city on the Grand Canal, by the Imperialists, this man was taken prisoner. Only a few of the rebel army were spared, he by a mysterious providence being among that number. He now became an Imperialist soldier, and after a time was stationed at Siu-chau, in KIANG-SU, on the old bed of the Yellow River. He found out the hollow, unsatisfying nature of the world, and longed for something better. He was seriously thinking of becoming a Buddhist priest, as the only way he knew of preparing for the spirit-world. While in this frame of mind, some three years ago, Mr. Jones, of the English Baptist Mission, visited Siu-chau, and the soldier heard that a foreigner had come to the place preaching a false religion (some said Roman Catholic), to deceive the people and dig out their eyes. He heard for himself, and it became a turning-point in his life, and led ultimately to his conversion."

It would appear that the soldier sought an interview with Mr. Jones' native helper, and received a couple of small books from him. Mr. Jones and his companion went away, but the impression was not evanescent. Eager for more information, he obtained a furlough, and visited our out-station Ts'ing-kiang-p'u, where he was helped by our faithful native preachers; but still unsatisfied, went on a hundred miles further south, to Yang-chau. There he found Mr. Tomalin, was instructed by him, and received a New Testament. Of course he had to return to the camp, and while there interested a number of persons in the Gospel; but finding his soldier-life inconsistent with the new life and light he had received from GOD, he threw up his prospects of promotion and set out alone for his native town, from which he had been driven more than twenty years before, and to which he had never returned. Mr. Tomalin writes:—

"Not one of his near relatives had been left alive. He found, however, some distant relatives, who took him in, and here he commenced at once to preach the Gospel of the grace of GOD. He seems to have been there, as I have always known him to be, earnest in prayer and reading of the Word. GOD blessed his message, one and another believed, and soon there was a little company meeting for worship every Sunday. I heard of and saw him several times during the next two years while he was there, and just before we came to Gan-k'ing, I met him in Yang-chau, and told him I hoped to be able to visit them. He returned and waited awhile, and then wrote me a letter of invitation, giving direction as to route, etc. As I was not able to go, and had no means of replying, there being no postal communication, he thought his letter had miscarried."

The soldier was not discouraged, however, but continued working, and the SPIRIT of GOD blessed his efforts, until he entertained a good hope of between sixty and eighty people becoming Christians in his native town and in the surrounding villages. The need of further instruction than he could impart became more and more felt, until, constrained alike by his own desire and the solicitations of the inquirers, he set out for Yang-chau, seeking for Mr. Tomalin. The latter was not there, having relieved Mr. Pearse at Gan-k'ing. Nothing daunted, however, the soldier followed him to Gan-k'ing, arriving there in the month of June; and, being determined not to leave without Mr. Tomalin, he waited for him five months. During this time Satan hindered: sickness and death were greatly trying the Mission party, and it was November before Mr. Tomalin felt free to return with the soldier to his home. There too there had been trial. Satan had sought to harass the little flock to the utmost; and in the absence of him who had been most used in gathering them together, severe persecutions* had daunted some and scattered others of the inquirers; but a little corps of the more resolute spirits remained. We resume Mr. Tomalin's narrative:—

"We were prospered in our journey through a wild country, and taken in safety over a long range of hills infested by wolves and wild boars, and often held by robbers. Just before we crossed the hills, my friend the soldier rode on and called out a villager—an acquaintance of his—and sent him on ahead armed with a long spear to scout the road, and also to carry the news of our arrival.

"As we drew near to the town the good people came out some distance to receive us, and it brought the tears to my eyes to see their joy and to hear them speak of the LORD their SAVIOUR. I stayed with them nine days,

* The most recent letters tell of the death of some of the persecutors, and of the conversion of others, principally through the patience, and love, and perseverance of the tried believers.

and was most hospitably entertained. One of the believers—a man in comfortable circumstances, and one of the leading men in the place, which contains some 300 families [1,500 to 2,000 inhabitants], gave up his own bed to me, and also the use of his shop for preaching, selling books, and dispensing medicines. He threw himself heartily into the work, as, indeed, did they all. He followed me wherever I went, and never seemed to be able to do enough for me. He had been an opium-smoker for thirty years, but had completely broken off the habit through faith in the power of JESUS to save. This fact is known to all around, and is indisputable. He tells to all how the LORD delivered him, and that without suffering physically or mentally, though he had oftentimes tried to cure himself, but in vain."

The way in which this man was delivered was very striking. When Mr. Tomalin entered the town, and was taken into his shop, he saw a strip of paper opposite the door, so placed that one could not enter without observing it, bearing, in large Chinese characters, an inscription which may be rendered: "*In obedience to the will of GOD! I prohibit myself from this time forth from either smoking opium, or entering an opium den, or in any wise having connection with opium.*" The paper was signed with the name of the shop-keeper, and dated. On inquiry, Mr. Tomalin found that after thirty years' opium-smoking, the pernicious drug had gained such a hold upon him that he felt that he must give it up. But in vain he struggled with his oppressor: he could neither gradually discontinue its use, nor cure himself by the help of native medicines, nor even by the foreign remedies sold in Shanghai; so that all hope of deliverance died out. Then came his conversion through the preaching of the soldier. The latter, coming in one day to read the Scriptures with him, found him at his pipe, and exclaimed, "What! Do you not know that you cannot be a Christian and smoke opium?" "Is that so?" said the convert. "Does the Bible forbid it?" He was told that though not mentioned in the Scriptures, the passages condemning drunkenness of course condemned the far worse intoxication of opium. "But what is to be done?" cried the convert. "Well, you had better gradually give it up; lessen the amount used by a few grains every day." "Ah!" was the reply, "I have tried that plan, but in vain." The soldier encouraged his friend by reminding him that at that time he had not an ALMIGHTY SAVIOUR to help him, but that JESUS was *mighty to save* from every form of sin. "Stay," said the man; "is it *sin* to smoke (we are not sure as to the quantity, say) three drams? for if so, it cannot be pleasing to GOD to smoke two drams and nine-tenths; or to go on sinning for a long time while trying to give it up. If it is *sin*, it must be given up *at once and at any cost!*" The soldier was afraid his friend would die (quite a common thing with opium-smokers when suddenly deprived of the drug), or fail and be discouraged; and he knew not what to say, so he proposed prayer. Rising from his knees with a strengthened faith, the opium-smoker would not hear another word, but took his pen, wrote the paper above referred to, and then, with a little paste (which Chinese shop-keepers use instead of string to do up their parcels), he fixed the paper opposite the door, and never touched the vile drug again. GOD not only saved his life, but saved him from even suffering; for who ever trusted in GOD and was confounded?

After a stay of nine days among these interesting people, Mr. Tomalin baptised nine men and two women, and, commending them to GOD and to the word of His grace, bade them farewell. The journey had been more difficult and expensive than he had anticipated; but the rejoicing people not only would take no money for his board and that of his two native companions (volunteers not in the pay of the Mission), but brought an old Spanish dollar and one thousand cash as a contribution towards their expenses. Mr. Tomalin would take nothing for himself, but let them give part of it to the natives who accompanied him. Nor was this all. Borrowing a beast, and some of them helping to carry the bedding, etc., they conveyed them two days' journey, free of charge, through the snow and over the bleak hills to the northern banks of the Yang-tsi-kiang; and thus helped, Mr. Tomalin's funds held out till he and his companions reached the steamer station at Nankin. There, however, their all was spent, and how were they to proceed? After a time of prayer, Mr. Tomalin's mind was powerfully influenced to put off in a boat with his Chinese companions to the up-steamer when it should pass, under the conviction that some member of our own Mission would be on board, though he had no reason for such hope beyond this powerful impression. It proved, indeed, to be so, for when the steamer slowed down to allow passengers to come on board, a party of us proceeding to Gan-k'ing for a conference (of which Mr. Tomalin was in ignorance, having been some time from home), were on board to welcome him, and to hear the interesting account of his journey.

SHANGHAI STATION.

STATION ... ... SHANGHAI.

NATIVE HELPER ... ZI CHING-DJÜN.

MISSIONARIES ... REV. C. H. JUDD, 1868.
MRS. JUDD, 1868.
MR. J. DALZIEL, 1878.
MRS. DALZIEL, 1878.

Our work in this port has till recently been much like that in Wu-ch'ang. In the main it has been a station for business purposes, though Mr. and Mrs. Dalziel have done what they could for the

European and American sailors visiting the port. During most of last year however, Mr. and Mrs. Judd have also resided in Shanghai. Mr. Judd has acted as pastor of the most active European church in the port, and its contributions to the China Inland Mission have been liberal. Furthermore, this European congregation has, as its mission work, and at its charges, commenced work among the native population; so that Mr. Judd's Chinese work has been no expense to the Mission; and what is even more gratifying, those members of the church who understand the Chinese language themselves assist in preaching the Gospel to the Chinese. Thus, through the united efforts of our friends, both the foreign residents and the foreign sailors, as well as the native population, are being benefited, and not a few souls have been added to the LORD.

FROM MR. JUDD.

"Just a few lines to tell you how OUR FATHER is dealing with us. Among the Europeans the LORD has given us a few more souls; and three or four Christian men have given up their cigars. The Chinese work is doing fairly well. I preach to more natives in seven days probably than at any former time, besides visiting Europeans and conducting meetings, so that I find it very true that 'the time is short.' Our Chinese chapel has good congregations every day, and there are two or three hopeful inquirers. One has just been here who has to bear much persecution from his elder brother, who threatens to take away his means of livelihood if he does not cease coming to the Christians, besides cursing him, etc. You know how much many of these inquirers have to bear.

"The SPIRIT of GOD is evidently working among us, and at times one is inclined in our European meetings to shout aloud, 'Praise the LORD!' Yet Satan gives us no rest. Still, he will only get his defeat by the precious blood of the SON of GOD."

FROM MR. DALZIEL.

"*November 4th*, 1882.—A letter just to hand from a Christian on board H.M.S. —— has filled our hearts with joy and gratitude: join us in praise to GOD for the encouragements! We do and will rejoice at souls being brought into the kingdom of OUR LORD, under the preaching of the glorious Gospel; but we hear with still deeper and fuller joy of progress in the Divine life; and of such aggressions on the camp of the enemy as prove that the faith professed is bearing fruit.

"Our sailor friend, writing from Pagoda Anchorage, says that many who were brought to the LORD in Shanghai have been transferred to other ships, and many have gone home; but the LORD has raised up other witnesses to carry on HIS work. Writing of himself he says, 'I was a Roman Catholic, and used to persecute you; but I have long since given up the broken cisterns, and applied to the LIVING FOUNTAIN.' He adds, 'There are eight of us, and we have the captain's lower cabin to meet in for an hour every evening, and are having much blessing.'

"That their own souls are being blessed is proved by the fact that these friends have secured a place on shore where they can hold services for the good of others. They write to me for hymn-books. I am sending two dozen Sankey's, and a quantity of ammunition in the form of little books, tracts, etc.

"*March 7th*, 1883.—Five years ago to-day I bade farewell to England. What a glorious record these five years have to proclaim of goodness and mercy! O for more gratitude to HIM who so tenderly has borne with us 'all the way.' May our lives, day by day, be yielded to HIM as free-will offerings in all sincerity.

"*April 4th*, 1883.—At the afternoon service at the Seaman's Hall, I felt strongly led to press home a few points alluded to by previous speakers. As I was leaving, one of the sailors came rushing forward to shake hands. A little surprised at his heartiness, I put the important question once again. His eyes filled with tears, as he answered, 'Yes; I accepted CHRIST JESUS last Thursday evening, while your wife was praying.' Another caught my hand and shook it in sailor fashion; so I said, 'And what about you, friend?' (I had talked to him on Friday evening). He replied, 'While you were speaking upstairs, I took CHRIST JESUS as my Saviour.' One of the men converted in Foo-chow added, 'That makes ten as converted men on board now.' My heart was glad, and we feel encouraged to look for more blessing. Praise with us, and pray for us."

Provinces of Kiang-si and Cheh-kiang.

The estimated population of KIANG-SI *is more than four times that of Scotland; its area is larger than Ireland and Scotland put together.*

The estimated population of CHEH-KIANG *is about three times that of Scotland; its area is about one-third larger than Scotland.*

We cannot report separately upon our work in the provinces of KIANG-SI and CHEH-KIANG, as that superintended by Mr. Randle, who lives in CHEH-KIANG, lies principally in KIANG-SI. We therefore throw the stations in these two provinces into one general section.

ITINERATIONS.

There has been less itineration in the province of KIANG-SI than we had hoped for. When Mr. Whiller had reached the border-land separating CHEH-KIANG from KIANG-SI, the heavy floods, reported in CHINA'S MILLIONS, were not favourable to his further advance in that direction. In CHEH-KIANG he visited a large part of the province for the British and Foreign Bible Society. We ask prayer that the seed thus sown may be abundantly blessed.

The following extracts are taken from the account of one of Mr. Randle's journeys in the province of KIANG-SI.

FROM MR. RANDLE.

October 14th.—The evangelist Tien-fu, though young, is proving a valuable helper; he has considerable ability, and, I trust, is growing in usefulness. I feel very thankful for such helpers as Pastor Wang and Tien-fu. May GOD keep and bless them.

Last week I went down the Kwang-sin river, spending a few hours in the prefectural city on my way down, and two nights on my way back.

I visited Yen-shan, an average-sized hien city, situated very pleasantly among the hills, some thirty *li* from Ho-k'eo. Together with a colporteur of the British and Foreign Bible Society, I stayed a night in the city and a good part of two days.

A foreigner visiting that city was evidently an event in its quiet history. Hundreds of people met us at the north gate, by which we entered, and flocked after us until we reached an inn. Here we suggested lodging, but the landlord looked quite concerned, and refused us any quarters.

I thought he was more afraid of the crowd than of me, so, taking a few tracts and books, I went to the east gateway and spoke to the people, afterwards selling the tracts easily. Meanwhile, the colporteur had gone on to look for another inn, which he soon found, and was able to secure a room in which we could lock up our goods when out.

From 10.30 a.m. until dark, with the exception of a short time for dinner, we were amongst the people, telling them the story—so simple to English minds, yet so mysterious to the Chinese—of man's sin and GOD'S love. In the afternoon I had a very pleasant interview with the mayor; he seemed very cordial, but his underlings were very attentive (!) to me until we finally left the city just before noon the next day. I sold nearly 2,000 cash worth of tracts, some from the Hankow Tract Society, and some from the Chinese Religious Tract Society.

At Ho-k'eo I stayed four days, including a Sunday. Here I found the evangelist Lo at his post, and I believe he does us some credit. I had the opportunity of holding six services with these inquirers and friends, and as many as thirteen attended at our evening meetings, when I sought to show them not only the privileges and blessings which would be theirs if they accepted CHRIST, but also what He demanded of them that "follow Me," which ever seemed to be the keynote of our LORD'S instruction to men when on earth.

I think some of them may be considered as giving evidence of sincerity, and of whom we may justly have some hope. May GOD teach them, and especially keep Lo, making his light (though feeble) to shine in that darkness, for Ho-k'eo, like Shanghai, has a reputation for wickedness. I sold a little under 3,000 cash worth of books and tracts at Ho-k'eo, and the Bible-men sold many portions of the New Testament Scriptures.

At Kwang-sin Fu I spent from 8 a.m. to 2 p.m. speaking to the people and selling tracts; but my voice was now getting quite husky, probably through much and loud speaking in the open air at Ho-k'eo. The rest of the afternoon I spent quietly looking round the city and its surroundings.

There does not here seem to be any striking hostility towards us, either on the part of the officials or the people, and I doubt not that when we have sufficient working strength to open a station here we shall, with GOD'S help, be able to effect an easy entrance.

This journey out has, I feel, done me much physical good; and although I was run down in August, I am considerably better now. I always think, however, that October is one of the nicest months of the year in this part of China.

LOCALISED WORK.

Kiang-si, Po-yang Lake District.

STATION...	... TA-KU-T'ANG, 1873.	MISSIONARIES	... REV. J. E. CARDWELL, 1868.
OUT-STATIONS	... KWEI-K'I, 1878.		MRS. CARDWELL, 1868.
	Ho-k'eo, 1878.	NATIVE HELPERS...	THREE EVANGELISTS.
CONVERTS Baptised from commencement, 10.			ONE CHAPEL-KEEPER.
DAY SCHOLARS ... ... 8.			ONE SCHOOL-TEACHER.

During the absence of Mrs. Cardwell in England, Mr. Cardwell has continued alone at his solitary post, conducting the ordinary work of the station, to which has been added during the year a small day-school. On October 5th he had the joy of baptising two men in the Po-yang lake. At Kwei-k'i Hien, the native helper, our excellent brother Ts'ai, has lost his wife by death. Though she was not baptised, he has the comfort of believing that she died trusting in JESUS.

FROM MR. CARDWELL.

Not an hour before she died, she professed her faith in CHRIST, and said she was not afraid to die; and a little later said she felt she was going. Mr. Ts'ai said, "Are you trusting in the LORD?" She replied, "Yes, I have

seen HIM;" and lifting up her eyes and hands, added, "All clothed in white." Her mouth still continued to move, but the words soon became inaudible. And thus passed away her spirit, "washed in the blood of the LAMB."

"At the funeral," says Mr. Cardwell, "we had some fifty people of all ages around the grave, to whom in turn we preached about the space of an hour. Ts'ai gave his reason for having so quiet a funeral; so different from the usual custom.

"Mr. Ts'ai is anxious to put his boy, aged fourteen years, to learn a trade; but cannot see his way clear to apprentice him to a heathen master, as it falls to the lot of the apprentice to burn the incense, etc., to the god of riches."

Kiang-si, East, and Chek-kiang, West.

STATION...	... KIU-CHAU, 1872 (*Chek-kiang*)	MISSIONARIES	... REV. H. RANDLE, 1876.
OUT-STATIONS ...	CHANG-SHAN, 1878 „		MRS. RANDLE, 1878.
	Peh-shih-kiai, 1879 „		MISS F. BOVD, 1878.
	YUH-SHAN, 1877 (*Kiang-si*)		MISS SELINA CARPENTER, 1883.
			MISS MATILDA CARPENTER, 1883.
CONVERTS Baptised in Station and Out-stations from commencement, 71.		NATIVE ASSISTANTS	ONE PASTOR.
			THREE EVANGELISTS AND PREACHERS.

During the last year decided progress has been made in this district, and there are many mercies to record. Heavy floods wrought fearful havoc, in some cases sweeping away almost entire villages to destruction: an account of these was given last year in CHINA'S MILLIONS. While many were drowned, and many ruined, the lives of our native Christians were spared, and their losses were comparatively slight. Mr. Randle and Mr. Whiller, who were in the part of the district which suffered most, were mercifully preserved. Another cause of thanksgiving to Mr. and Mrs. Randle was the safe birth of a little daughter in November—no small mercy to our friends, who live far away from any medical help. Before the mission year terminated their prayers were answered and their hearts gladdened by the arrival of the Misses Carpenter to assist in the growing work.

In the province of KIANG-SI especially progress has been made. Residence *within* the city of Yuh-shan has been peaceably secured, and a suitable chapel opened, no less than thirty-three converts and candidates being present on the occasion. The baptism* of a number of the candidates is likely to take place soon.

KIANG-SI WORK—MR. RANDLE writes:—

August 7th.—We have succeeded in arranging terms with a landlord at Yüh-shan to lease us a commodious and suitable house for a term of ten years. It is situated inside the city, on the main street leading to the great west gate. I am very glad that Wang Teng-yuin is at Yüh-shan, and feel sure he will do much to help and instruct those inquirers who come to our meetings. I am led to think that, on the one hand, much care is needed to know as far as possible the sincerity of each candidate who presents himself for baptism; and yet, on the other, such charity as may teach us to generously make allowance for the thoughts and feelings—so dissimilar to ours—which belong to this people, both naturally and nationally.

It is necessary not only to be zealous but to be *wise* to win souls. May our GOD, whose we are, and whom we desire to serve acceptably with reverence and godly fear, give unto us all more zeal and wisdom combined, that we may bear such fruit as shall remain. From self and man, we fall back upon GOD, and there find the most comforting encouragement to counteract and override all that tries our faith and patience in His service. I believe that GOD is with us, teaching both ourselves and the native Christians, and blessing our testimony to the heathen.

September 14th. Yüh-shan.—We are just removing into our new premises in the city. Pastor Wang Teng-yuin, his wife and family, slept there last night for the first time.

The landlord of our old house was really good to us during our trouble of 1880 (though at one time, under considerable pressure from the mayor, he went so far as to send a deputation to us, earnestly requesting us to leave the premises). Now he sincerely regrets our leaving. He has frankly told us that we are the best tenants he ever had; then there is the additional consideration that we helped him a little at the time of the flood, for which he is not ungrateful.

Although the literary and influential people here hate us very much, yet the business and common people show us not a little good-will and respect; so that it is always a pleasure to be here, not only amongst our converts and inquirers, but also among the heathen.

CONVERTS AND INQUIRERS.

Our last Sunday's services were very cheering. We had a long, happy meeting in the morning, breaking bread with the converts, and receiving four more as inquirers upon the promise that they would attend the services, keep the Lord's day, and be definitely instructed prior to baptism and church-fellowship.

Some of the attendants came from distances of five and nine miles, so that it was necessary to have the afternoon

* Since this report was written, tidings of the baptism of seven persons have been received; see Brief Notes, page 112.

service—which was open to the heathen—over by four o'clock. The heathen hear the word, whether outside or in the chapel, very quietly and attentively, and we pray GOD to give them understanding.

The inquirers still evince a good deal of interest in the preached word and services; while the converts, with a single exception, are regular in their attendance at the meetings, and are, we trust, growing in knowledge of GOD and His life-giving truth.

October 2nd.—We are now occupying our new premises in the city, but for the present keep on the old house as a chapel outside the city. Our inquirers do not diminish in number, and the congregations are good. The native pastor's wife holds Sunday afternoon meetings for the women; she is well able to give them the plain, simple Gospel.

The eldest of our school-girls died at her father's home on September 23rd. We are not altogether without hope about her. Just before her death her father wished to call in some Taoist priests: she objected, saying she believed in GOD, and did not want any idolatrous practices either before or after her death. She always seemed a very selfish girl, but may have had saving faith in CHRIST before she was taken.

January 11th.—Læ-djün and I have just returned from a pleasant visit to Yüh-shan. After preliminary meetings with a few converts and their friends, on Friday and Saturday, we opened the new chapel, which will well hold from 150 to 200 people, on Sunday morning. We had two meetings, from nine to ten and eleven to twelve, conducted by myself and Læ-djün respectively. Thirty-three converts and inquirers were present; among the latter the aged father of our Peh-shih-kiai helper, who is eighty-three years old. He walks, with the assistance of another son, four miles to the chapel. In the afternoon the inquirers and converts again met, and after prayer for blessing we opened the doors for the first time, and soon had a congregation of about 100 heathen. The two native pastors and I each spoke in turn. We had a wondering and attentive audience, but not the least trouble.

Læ-djün left this morning for Hang-chau. He seems very unlike his countrymen; he is slow in speech, but what he says is very practical. He dwells on subjects to which I have heard few other native preachers refer. We expect much comfort and edification to result from his visit.

CHEH-KIANG WORK.

Kiu-chau, October 16th.—Yesterday we had some fifty or sixty heathen men and women to our morning meeting, who stayed quietly throughout the whole, or *almost* the whole, service.

December 19th.—My wife and our little Hilda (born November 11th) continue to progress very favourably, for which we are very thankful. I have just heard that our helper Pan has had another attack of illness, and cannot leave his room. He has now the additional grief of having lost his aged mother. She was in her eighty-seventh year, and was by far the oldest of the native converts of this district.

January 2nd, 1883.—Our brother Pan, who was very ill at the time, was so much affected by his mother's death that he became worse and died the following day. He had been failing for a long time, but so far rallied in November that I hoped he would be able to join me again in the work. Pan is the last of the original three helpers who were in the out-stations two years ago. In Ma Li-sung we have obtained a helper of some experience. He is a member of the Shao-hing Church, and was a colporteur for some time in this district, both in Mr. Douthwaite's time and in mine.

We have much enjoyed Wong Læ-djün's visit to us here, and trust it may prove a blessing, especially to the native converts. He gave us the benefit of his magic-lantern on Christmas evening. The kind friends in England who gave him the lantern will probably be pleased to hear that he still uses it for the spread of the Gospel.

March 1st.—We are very glad to hear that another party of ladies are on their way out, and that the Misses Carpenter are among them. Miss Boyd leaves (D.V.) for Shanghai next Thursday, hoping to bring them back with her.

FROM MISS BOYD.

April 3rd, 1882.—I sign the appeal for prayer for labourers with all my heart, and shall be glad also to join with those who daily unite in asking for seventy other labourers. I had interesting letters a few mails back from the Misses Carpenter, of whom we spoke when you were here. They seem very desirous to know and do God's will in regard to the matter of their coming to China. [It is interesting to note the answer to Miss Boyd's prayer, and to those of the sisters themselves. The preceding letter mentions Miss Boyd's going to Shanghai to escort the Misses Carpenter to their inland station at Kiu-chau.]

Cheh-kiang, North.

STATION ...	*HANG-CHAU*, 1866.	SUPERINTENDENT ...	PASTOR WONG LÆ-DJUN.
OUT-STATIONS,	SIAO-SHAN, 1867.	NATIVE ASSISTANTS,	TWO PASTORS.
	Kông-deo, 1868.		TWO EVANGELISTS.
	GAN-KIH, 1871.		TWO PREACHERS.
	YU-HANG, 1874.		

CONVERTS Baptised in Station and Out-stations from commencement, 197.

The work in this district has been carried on through the year by the senior pastor Wong Læ-djün, with the assistance of two other native pastors and of four evangelists and preachers. Up to last December eight had been received into the Church during the year, one of whom had been a vegetarian for forty years. Pastor Wong says of her, "She first heard the Gospel from Mrs. Taylor twelve years ago. This is indeed fruit received after many days."

The churches of this district are making vigorous attempts, as mentioned in the report of last year, to put the work on a self-supporting basis. They have contributed this year 85 dollars 65 cents—quite a large sum for these poor people to raise. Of this sum 8 dollars and 85 cents was spent for the relief of poor members, the remainder was used towards the object they have so much at heart.

Besides visiting the out-stations of his own district, Pastor Wong has visited the Fung-hwa and Kiu-chau districts, and has been used of GOD on each occasion. We ask prayer that this dear and valued servant of the LORD JESUS CHRIST may be more and more used to His glory!

PASTOR WONG writes:—

"*Second Moon, eighteenth day* (*March 26th*).—I have lately been wishing that a united letter could be written by the Christians and preachers of our own country to all those in England who help us in the Gospel, expressing our thanks to them for their Christian care and bounty. It is indeed all of God's goodness that we have been brought into blessing, and have received help of various kinds. Yet it has all come through the hands of His people; and I feel as if we somewhat failed in not directly expressing our thanks. I know how many there are who pray for us, as well as those who contribute towards the spread of the Gospel. Please give my Christian salutations to ——— and ———, etc." (Here Pastor Wong mentions a number of names of friends whose acquaintance he made when in England some twenty years ago.)

Cheh-kiang, North Central.

STATION.....	SHAO-HING, 1866.	MISSIONARIES ...	REV. J. MEADOWS, 1862.
OUT-STATIONS ...	SIN-CH'ANG, 1870.		MRS. MEADOWS, 1866.
	Wông-dzah.		MISS TURNER (*at home*), 1872.
	SHING-HIEN, 1869.		MISS MURRAY (*Girls' School*), 1876.
	Mô-kô, 1875.	NATIVE ASSISTANTS...	ONE PASTOR.
	Yih-kô-ch'üen, 1877.		FIVE EVANGELISTS.
	Liang-deo-meng, 1882.		ONE TEACHER.
	Tsông-kô-bu, 1873.		ONE COLPORTEUR.
	Bing-shü, 1875.		ONE CHAPEL-KEEPER.
			FOUR BIBLE-WOMEN.

CONVERTS Baptised in Station and Out-stations from commencement, 187.

In Shao-hing the usual services for the Christians have been kept up on the LORD'S Day by Mr. Meadows and by the native pastor, and the GOSPEL has been preached daily in the street chapel. Very many have heard the Word, but very few have received it; and some of the people appear to have been mad on their idolatries An account of a new idol, and the superstition it has evoked, was given in the March number of CHINA'S MILLIONS, by Mrs. Meadows. Much prayer is needed that the Holy Spirit may be poured out on this respectable but hard city.

Visitation of the women in their homes has been carried on by Mrs. Meadows, Miss Murray, and the Bible-women. The results of this visitation have been encouraging, and it is to be regretted that work of this kind cannot be prosecuted more vigorously than circumstances have hitherto permitted.

The girls' school under Miss Murray's care is as large as the premises will accommodate, the boarders numbering twenty or twenty-one. Several of the girls have professed a saving interest in CHRIST during the year.

But it is in the out-stations that encouragement has chiefly been met with. In CHINA'S MILLIONS for February and May some cheering records of blessing were given, and also a statement of some of the persecutions which the native Christians had endured for CHRIST'S sake. Prayer is needed that the present year may be yet more fruitful than the past; and that the health of all the workers may be sustained during the trying heat of the long, damp summer, which is specially depressing in Shao-hing.

FROM MR. MEADOWS.

October 26th.—I have been away for a month at the out-stations. I have mentioned in other communications the brutal attack made on our preacher at Sin-ch'ang: through GOD'S goodness this matter has terminated favourably. You know also of the thirteen persons baptised at the out-stations; but I may mention that at Yih-kô-ch'üen especially the interest in the GOSPEL increases, and the work extends to many villages, though amidst much persecution. Our chapel is much too small: we had neither sitting nor standing room when I was there.

The people were standing and listening quietly outside the outer gates in front of the chapel; all were most attentive and respectful. They are a fine lot of folks, and it is exceedingly pleasant to see that GOD HIMSELF is working in their hearts. The LORD'S name be praised! All the inquirers, and those who come from a distance for the day to the services, bring their own rice, and pay for their 'relishes' [fish, vegetables, etc.] and firing.

We are extending the work, and opening another place called Liang-deo-meng. Will friends be kind enough to pray for this new place, and ask, if it be GOD'S will, for an open and effectual door there, and for the right man to work it?

December 19th.—I am just off with the pastor to some villages to tell out something of the good news for poor sinners. May GOD the HOLY GHOST go with us, for what is preaching and praying, and enthusiasm even, without HIM? This is the country to cure the minister of the idea of the power of moral suasion, and to convince him of the necessity of the HOLY SPIRIT. The good LORD fill us with all wisdom and spiritual understanding in the knowledge of HIS will!

FROM MISS MURRAY.

October 4th, 1882.—The girl Ah-ling, whose sickness caused me so much anxiety in March, is here again, and well. She brought a new little girl with her, the child of one recently baptised in Gan-kih. Ah-ling's father was the means of interesting him in the GOSPEL. He is very poor, and suffering from a bad leg, and meant to betroth his little girl, of eight years, in order to raise a few dollars. Ah-ling's father told him of the school here, and pleaded with him not to give her to those who would not care for her soul. He urged that dollars would not buy a soul.

I did not mean to take over twenty girls, but I counted my flock wrongly, and told them to send her. It was only after the letter had gone that I found out the mistake.

It is touching to see the solicitude of the native Christians that their children should not be betrothed to the heathen. Our deceased brother Siao-mao's last concern was to save his girls from such a fate, when he saw that he would not recover. I could not then receive them for lack of room; but the indentures were drawn up for him to sign, to the purport that they should be received as soon as there should be a vacancy. He heard them read and approved them, but his strength was too far gone to affix his signature. He died a few hours after. His wife put her mark to the paper, and we now reckon the two interesting little girls of seven and twelve years of age as our own. The mother began to attend the chapel during his illness, and says she has made up her mind to walk "Heaven's road" as he did.

December 11th.—The children are, with one exception, in splendid health, and are rejoicing that Christmas is so near. A deputy of the younger ones said to me last week, "Miss Murray, is *it* really only two weeks off now?" Knowing what the *it* meant [a Christmas-tree], I told them that when Monday came *it* would then be only two weeks off. They clapped their little hands, and crowded round me, to let me know what they were each most desiring—a doll was the coveted treasure. How nice it will be to make them so happy! I sometimes wish that the kind friends who send them so many toys could witness their gladness—not only at the time, but long before by anticipation.

WORK WITH BIBLE-WOMEN.

The weather during November was unfavourable, but I managed to visit seven villages with the Bible-women. In visiting villages of large size, an afternoon seems next to nothing. I am hoping soon to send Mrs. Fong for a week to one of these villages. At a tile-making village seven miles from here, the boys became troublesome, though not positively rude; so that I took refuge in the boat, leaving Mrs. Fong to talk to the women. It so happened that the boatman moored the boat just opposite the home of the father of a well-to-do family. He invited me into the house, and I found many women within, some of whom could read. Mrs. Fong talked a long time to them. They bought several books, and gladly received some of Mrs. Grimké's cards. The latter are generally prized for the picture, though frequently they are refused, for fear they should contain any hurtful charm. None of these women had heard the GOSPEL before.

As a rule the houses of the rich are closed against us, still, now and then we find access to one here and another there. Quite recently, through the influence of our tailor, we were able to visit the two widows of a mandarin. They are confirmed idolaters, and had spent a great deal of money in the worship of the new idol. To us they were very kind, and invited us to come again, a rather unusual thing from persons of their station.

Chek-kiang, Central.

STATION	KIN-HWA, 1875.	MISSIONARIES	REV. J. S. ADAMS, 1875.
OUT-STATION ...	YUNG-K'ANG, 1882.		MRS. ADAMS, 1877.
		NATIVE ASSISTANTS ...	TWO EVANGELISTS.
			ONE CHAPEL-KEEPER.
			TWO STUDENTS.

CONVERTS baptised from commencement, 30.

Mr. and Mrs. Adams, who took charge of this work in February, 1882, have on the whole been cheered by its progress. Five persons have been baptised, and three restored to fellowship: two, however, have been excluded for immorality, and one or two cases of suspension have occurred. Among the candidates there are several about whose conversion Mr. Adams seems to feel considerable confidence.

The most interesting development has been in the opening up of Yung-k'ang Hien, which has been done by the native church members at their own cost. There has been a good deal of thought, also, of recommencing work in Lan-k'i Hien, though various circumstances have caused this to be deferred. The removal of some of our Christians and inquirers to this city appears to increase the desirability of carrying out this purpose at no distant interval.

FROM MR. ADAMS.

"GOD *Himself is with us for our* CAPTAIN." I would have written you last night after the conclusion of a long talk with our dear brother Chang Sien-seng, but we talked so far into the night that I decided to keep my good news till to-day.

The little church here consists of poor people; only one man, a former pupil of Mrs. Taylor's at Hang-chow, has the dignity of tradesman. Two are widows, who support themselves by a little gardening, etc. One, a maker of hats—not the elegant productions of Bond Street, but of straw hats for coolies. Another is a small farmer, with a cross old heathen mother, who keeps a sharp look out on the cash. One is a broad-faced merry cooper, who doubled his contribution when he heard what was being proposed.

And what was proposed, and carried without a division, was that Yung-k'ang Hien ought to have the Gospel at once. I quoted your letter that "GOD was monthly doing for us greater wonders than the widow's meal barrel," and added, that while we longed to enter the many open doors around, the funds which came from England were at present sufficient only for present *need—that* never failed.

In brief, they saw at once that I had no faith to pray for what they could do themselves, and my hint was at once taken up by Chang Sien-seng, who said, "Never mind, if GOD help us, we can ourselves open a hall at Yung-k'ang. First-rate!"

I rejoiced, and I am sure you will, at the result. The brethren here decided to send Chang Sien-seng there to take a suitable house, themselves providing the deposit-money and the monthly rent, using the native contributions for the purpose. Isn't this something to praise GOD for?

Then the question of furniture arose. An empty hall is not to be considered a handsome way of doing things. So they proposed that twenty dollars would be needed, and quite a little difficulty seemed to arise, but Chang and I settled it in a satisfactory way. Some surplus forms and a table from the chapel here, and Chang has a quantity of unused furniture at home he will place at the disposal of the Church also; so that difficulty was disposed of.

The only objection that was made arose when I said I thought I might promise the aid of the Mission in bearing the expense of taking up forms and other things needful. One said the best way was to do it out and out, and not receive any help, in order that the station, opened and in working order, might be presented to the Mission as a thankoffering to GOD. But I am afraid they will not be able to bear the whole burden of incidental expense. There was a resolution passed at starting that "no debt" was to be the rule.

A tradesman interested in the Gospel had offered to advance any money wanted, without interest, as his manifestation of friendship, but this proposal was declined without debate. He is to be told that CHRIST wants *him* first, not his money. The brethren have just had a lesson against debt. I pray it may be useful.

The brethren unite with me in sending love to you. At their desire I gladly express their sentiments. You may like to see our contribution list as it stands at present.

MISSION TO YUNG-K'ANG HIEN.

Church Contributions.

Chang Sien-seng	...	300 cash	per month.
Chang Fuh-yuen	...	200 "	"
Chang-hsi niang	...	50 "	"
Fuh-yuen niang	...	50 "	"
Chew Yong-yang	...	400 "	"
Chew Sï-meo	...	100 "	"
Hu Ching-tong	...	200 "	"
Chang Sï-teh	...	50 "	"
Chang Mô-mâ	...	50 "	"
Hu Kin-tsüen	...	100 "	"
Shen Men-tsai	...	50 "	"
Shen Pao-hua	...	50 "	"
Chang Hien-chi	...	50 "	"
Shan Yü-ching	...	100 "	"
Chin Piao-niang	...	50 "	"
Cash	...	1,800	

Chang Sien-seng, to whose devoted efforts we owe so much, leaves on his mission on Monday next. We shall miss him very much, but I trust his going will be for the eternal good of many in Yung-k'ang.

Yung-k'ang was successfully opened as mentioned above, and the preaching of the Gospel there has already been owned of God.

Chek-kiang, East.

STATION ...	FUNG-HWA, 1866.	MISSIONARIES ...	... REV. J. WILLIAMSON (*at home*), 1866.
OUT-STATIONS	Ho-zï, 1862.		MRS. WILLIAMSON (*at home*), 1875.
	Ning-hai, 1868.		MR. JACKSON, 1866.
	T'ien-t'ai, 1873.		MRS. JACKSON, 1883.
	K'yi-k'eo, 1873.	NATIVE ASSISTANTS ...	TWO PASTORS.
	Si-tien, 1874.		FIVE EVANGELISTS.
	Siao-wông-miao, 1875.		THREE PREACHERS.
			THREE BIBLE-WOMEN.

CONVERTS Baptised in Station and Out-stations from commencement, 144.

Mr. and Mrs. Williamson having been in England, the work in this district has been carried on during the year by Pastor Vaen and his helpful wife, assisted by the native helpers at their respective out-stations. Five or more have been added to the churches by baptism, but several have been removed by death, and one or two church members have left the district, so that the number of communicants (seventy or eighty) is not increased. It is very noticeable in connection with the work at this station how many aged persons, sixty, seventy, or eighty years of age, have been brought to Christ, and left for a few years to testify for Him. One of those baptised this year was an old lady of seventy-eight; one of those removed was an aged Christian of between eighty and

ninety. While very thankful for these aged converts, we should be glad to see a larger number of vigorous young persons brought into the Church, who would be able to render effective help in the evangelisation of the district. Mr. and Mrs. Jackson arrived in China in January, and have gone to Fung-hwa for a time, to the great joy of Pastor Vaen and his wife, who have felt the absence of Mr. and Mrs. Williamson.

FROM PASTOR VAEN.

Seventh Moon, eighteenth day (*August*).—Since my return from Shanghai, I have visited in circuit all our little churches. In Si-tien I baptised a woman, thanks to GOD for His goodness. In Ning-hai our chapel premises were repaired by Mr. Williamson; being old, however, they need further repairs. The outlay will perhaps amount to a pound. The native contributions there are about ten dollars (£2). The members are anxious, if they can, to lease the house adjoining the chapel; it will be a great help if they are able to do this.

At T'ien-t'ai at last very suitable premises are offered to us. If the Church can manage to get possession of them it will indeed be a good thing. Both the position and the premises are just what we want. Can you help us in this matter?

Twelfth Moon, fifth day (*January*).—The dollars you forwarded came safe to hand. Thanks be to GOD! He has cared for us through the whole year, and has supplied all our need. It is all of His unspeakable grace. All our little churches here have been kept in peace, and my own family in good health.

First Moon, twelfth day (*February 18th*).—Mr. Jackson has arrived here, thanks be to GOD. His coming is a great comfort to me. Last week I was at Siao-wông-miao, and had the joy of baptising two women. On the 1st February one of our members died; she was over eighty years old. We have now quite a company of Fung-hwa believers in the better land; we shall see them again, and I hope many, many others will go there. Next week (D.V.) I hope to leave on a visitation to the country churches. At T'ien-t'ai we shall have to move into the new premises, and shall open the new chapel. May GOD give us great blessing in it, and make His cause to flourish so that it may soon be too small for us!

Chĕh-kiang, South-east.

STATION ...	T'AI-CHAU, 1867.	MISSIONARIES ...	... REV. W. D. RUDLAND, 1866.
OUT-STATIONS ...	HWANG-YEN, 1869.		MRS. RUDLAND, 1876.
	K'yi-ô, 1873.	NATIVE ASSISTANTS ...	TWO PASTORS.
	Dien-tsi, 1873.		SIX EVANGELISTS.
	SIEN-KU, 1874.		FIVE COLPORTEURS AND CHAPEL-KEEPERS.
	T'AI-P'ING HIEN, 1874.		ONE BIBLE-WOMAN.
	Yang-fu-miao, 1876.		
	Dien-heo-tsiang.		

CONVERTS baptised from commencement, 176.

The work of Mr. and Mrs. Rudland has been a good deal hindered during the past year by sickness, and by an absence of some months' duration which it caused. The native brethren, however, carried on the work. The occasional conferences among the workers have been found very valuable; an account of the Ning-hai Conference was given in the May number of CHINA'S MILLIONS. At one of the out-stations, Sien-ku, some difficulties of long duration have been traced to the unfaithfulness of a native helper; his successor is a man who has been much used elsewhere, and it is hoped may be blessed at Sien-ku.

At Dien-heo-tsiang there is a very flourishing work. One of the Christians became possessed of a temple, broke up the idols, and lent the premises for a time for Christian worship. He was so cheered by the success of the work, that he presented, and has legally conveyed the property to the church. This is the third temple in this district which has been given for Christian worship. The number of persons baptised has not equalled that of last year, but there are many promising inquirers, some of whom have doubtless been already received, though the report has not reached us.

MR. RUDLAND writes:—

May 31st, 1882.—I have not been able to leave the house for some time from sickness. I cannot walk, and have not been so unwell since my return to China. Pastor Liu has gone to visit the out-stations, and to examine the candidates for baptism, of whom there are many. Those accepted will assemble at Dien-heo-tsiang next week, and be baptised. We had a good conference, and a long conversation about the opium question.

July 27th. Shanghai.—It is now getting warm here, and we shall be glad of the sea breeze on the way to Che-foo. We are all improving in health already.

November 24th. Fung-hwa.—We have got so far on our way back, though we have had hindrance from continual bad weather. We hope to hold the conference at Ning-hai from November 26th to 28th.

December 5th.—Once again we are in our isolated home, and are thankful for our renewed health. I have scarcely yet had time to take a full view of the work, but on the whole things look prosperous. We have had a heavy trial, however; we find the helper at Sien-kü had relapsed into opium-smoking, and this had led to other difficulties. I am sending our tried brother, Sing-dzæ, to take his place. The conference at Ning-hai was a far better one than I had anticipated, both as to number and

power. We are all pretty well; I have not been so strong for at least two years, and I hope to be able to set to work with fresh vigour.

December 18th.—Last Wednesday I baptised three persons, two women and one man; some who would have been received were prevented by illness.

FROM MRS. RUDLAND.

April 6th, 1883.—You will be glad to hear that we are having encouragement in our labours here among both sexes; though, of course, to balance it there is from time to time much to sadden and grieve. I am greatly cheered and gladdened by seeing almost as many women as men around us.

Last Wednesday afternoon four persons were baptised, two of them women fifty-nine and sixty years of age, and both of them very interesting cases, as were the two young men. The women come out in good numbers both on Sundays and Wednesdays. Without doubt God is working. Mrs. Liu, our Bible-woman, is a great help to me. She is truly an earnest and constant worker, and greatly helps in teaching the women to read. Thus some of them are being fitted for becoming helpers in their turn.

Chĕh-kiang, South.

STATION	... WUN-CHAU, 1867.	MISSIONARIES	... REV. G. STOTT, 1866.
OUT-STATIONS	... P'ING-YANG HIEN, 1874.		MRS. STOTT, 1870.
	Dong-ling, 1875.		MR. A. WHILLER, 1878.
	CH'U-CHAU, 1875.		MRS. WHILLER, 1878.
		NATIVE ASSISTANTS...	THREE EVANGELISTS.
			THREE PREACHERS.
			ONE COLPORTEUR.
			TWO CHAPEL-KEEPERS.

CONVERTS Baptised in Stations and Out-stations from commencement, 146.

In the work of this district several changes have taken place during the year. Mr. and Mrs. Douthwaite were compelled to leave, on account of the failure of Mr. Douthwaite's health, and, in consequence, the medical work carried on by Mr. Douthwaite has been discontinued there. The openings for work in country districts increasing, Mr. and Mrs. Stott were very desirous of reinforcements and help, and in November last they were joined by Mr. and Mrs. Whiller; but as the dialect of Wun-chau is very peculiar, the latter have the disadvantage of having to commence the language afresh. Mrs. Whiller took charge of the girls' school from January, 1883, and Mr. Whiller relieved Mr. Stott of the Ch'u-chau station from the same date. Thus Mr. and Mrs. Stott are able to devote more time and strength to the promising openings immediately around them.

The following extracts from their correspondence will show how our friends have been encouraged by additions to the Church from time to time: twenty-seven persons were baptised during the year 1882.

FROM MR. AND MRS. STOTT.

March 21st (*From Mr. Stott*).—Last Lord's Day we had the pleasure of baptising three persons, and had the largest number of worshippers in the chapel I ever remember seeing. If Mrs. Stott does not get help, she must either give up the school, or the work among the women: she cannot do both. She has been twice in the country lately, and has had much encouragement.

April 25th.—Last Lord's Day we baptised three women, and hope to receive a few more, and two or three men before long. There is a spirit of inquiry abroad at present. Many are willing to hear, especially in the country districts. We have been able to devote a worker to the great plain between this and Sui-gan. He has visited many places, and found a few people interested in the Gospel. This plain has been a burden on my heart for years: there are some tens of towns, and some hundreds of villages and hamlets on it.

June 8th.—Since I wrote you last, we have had three more baptised, and have several new inquirers attending. Four new girls have recently come into the school; and I have lately taken a young and intelligent man as a student, to train for evangelistic work. Our evangelist on the great plain has good encouragement. On Lord's Days he has ten to fifteen persons coming together to worship GOD.

FAITHFUL UNTO DEATH.

A Christian woman in the country died lately, and almost with her last breath commended her two children to our care. The mother was dreadfully persecuted last year, and has never recovered from the beating and exposure she suffered. Now she has gone to be with HIM whom she honoured so steadfastly.

June 19th (*From Mrs. Stott*).—A letter received by the last steamer from my friend, Miss E——, dispels the hope of her immediately coming out to join me. Under these circumstances, I must ask you to send me help as soon as you can. We have now seventeen girls in the boarding-school, and the outside work is greatly increased. I should like to give up the school at once, but am willing to continue the superintendence until the one who comes has learned the language and is able to take charge.

Three more women were baptised yesterday, praise God! and "still there's more to follow." Eleven candidates were examined, four men and seven women; but only three were received, as the others needed more training.

July 1st (*From Mr. Stott*).—A new door seems opening up for country work. It lies in an opposite direction

to all our other work. I am sending off three of the church members to try and establish a service. One of them being a native of the village, I hope he may find some relation willing to receive our messengers. Mr. Douthwaite is very poorly : I never saw him so weak ; he is having fever every day. The weather here is very trying for him at present.

August 16th.—The LORD is still giving us much encouragement ; but at Dong-ling Satan seems to have been let loose for some time, and is stirring up all the worst passions in poor human nature. Yet, in the midst of it all, ten new inquirers have come forward.

October 5th.—I have just returned from a fortnight's work in the country. At Dong-ling, two were baptised and eight examined ; and at P'ing-yang Hien, two were accepted for baptism.

October 7th.—Last LORD'S Day seven persons were baptised here, and more doors are opening than we can enter. We are all well, and as busy as can be.

November 18th (*From Mrs. Stott*).—Last Lord's Day four women and two men were baptised. This morning Mrs. Liu left for a place down the river where there are a good number of inquirers. She will stay almost a week teaching them. There are several other places waiting for similar help.

December 9th (*From Mr. Stott*).—Mrs. Stott and I have been out several short trips to the country, and have been amazed at the reception we have received. Never have I seen such readiness to hear as at present. Nor have I ever experienced such easy access to the houses of the people. Twelve or fourteen years ago not a family would receive us ; now our difficulty is where to go first. Many doors are opening up on the Wun-chau plain, yet there are many towns, of from two or three hundred up to eight hundred *families*, that have never yet been visited with the Gospel. Our great need is of native Christians, both men and women, filled with the HOLY SPIRIT, to let their light shine before all, and show others the way to JESUS.

PERSECUTIONS.

January 1st, 1883.—We continue much encouraged in the country work ; but the Christians are suffering persecution at two places. It is not so severe as last year's persecution. Two then maltreated have not recovered. One died, the other seems likely soon to follow.

January 25th.—I have just returned from P'ing-yang Hien, where I have been able to secure a good house for five years, at twenty dollars a year. The mercy of the LORD endureth for ever !

April 6th.—We are passing through a time of severe trial. One of the assistants has fallen into sin, and I have been obliged to dismiss him. May he soon be restored. I may lose another assistant—a good man and a faithful worker ; but I hope and pray we may be spared this additional trial. Instead of losing two, we could do very well with four or five added to our present staff. Even then we should be unable to overtake all that needs doing.

I came home last week from a circuit of the stations. In some places there is special encouragement, and we need not complain about any of them. At the chapel here, from two to three hundred are hearing the GOSPEL daily; but most of them seem to hear as if they heard not ; others remark, "Your doctrine is good, but no one could observe it ;" or, "To observe that doctrine, you must wait till the heavens rain down rice for us to eat."

April 9th.—Yesterday we had four persons baptised, who then sat down with us at the LORD'S Table. One of them is an itinerant tailor. Since he knew the GOSPEL, he has been speaking of it wherever he goes, and through his influence, people are coming from seven different hamlets to attend the Lord's Day services.

FROM MR. WHILLER.

April 30th.—I have lately paid a visit to Ch'ü-chau Fu, where I spent two or three days. There is at present a young man there whom Mr. Stott sent up some few months since. He has not had much experience, but seems earnest in telling the people what he knows of the truth. I have no other man to put there at present. Few persons come in to listen to the preaching, unless there happens to be a foreigner present. There are two more who seem to be true believers, but they are a little shy of confessing CHRIST before their fellow-men.

Conclusion.

DURING the year ten new missionaries have left for China, viz. :—

E. HENRY EDWARDS, M.B., C.M.	MISS C. S. GOODMAN.	FREDK. A. STEVEN.
WILLIAM WILSON, M.B., C.M.	„ L. C. WILLIAMS.	F. MARCUS WOOD.
MISS A. L. GROOM.	„ SELINA CARPENTER.	
„ F. STROUD.	„ M. CARPENTER.	

Most of these names have already been noticed in the report in connection with the stations to which they have gone ; but Dr. Edwards (who set out with Mr. Eason for Yün-nan Fu), together with Mrs. Eason and Miss Stroud, have not been able to proceed beyond Ch'ung-k'ing for the present, and there is some little uncertainty as to the station they will occupy.

After a short sojourn at home, Mrs. Cardwell, accompanied by her eldest daughter, and Mr. G. Nicoll, have returned to the field.

We have again to acknowledge our obligation to the British and Foreign Bible Society for the large supplies of Scriptures they have furnished, and for not only bearing the cost of their distribution, but also making liberal grants towards the expenses of those engaged in the work. Through

this kind help we have been enabled to sell during the year a large number of portions of Scripture in the subjoined provinces :—

KAN-SUH.	SI-CH'UEN.	YUN-NAN.	KIANG-SI.
SHEN-SI.	HU-PEH.	KWEI-CHAU.	GAN-HWUY.
SHAN-SI.	HO-NAN.	HU-NAN.	KIANG-SU.

And CHEH-KIANG.

To the National Bible Society of Scotland, and to the American Bible Society we have also been indebted for valued aid in Scripture circulation.

We gladly acknowledge also our indebtedness to the Religious Tract Society, the American Tract Society, and the Chinese Tract Society for free grants in some cases, and for reduced rates in others, in aid of our circulation of Christian literature.

It only remains for us here to acknowledge with thankfulness the goodness of GOD and the kindness of friends, who have sustained the work by their pecuniary gifts, as well as by their sympathy and prayers.

The income of the year has been £13,840 4s. 11d., which, with the balance brought forward from last year, of £37 19s. 5d., gives a total of £13,878 4s. 4d. This sum, however, includes a family donation of £3,000, which was an answer to special prayer for funds for extension of the work, and was given for that object. Apart from this, and one or two other small special donations, the year closed with a balance in hand for the general purposes of the Mission of £6 6s. 10d. In looking forward to the coming year, and anticipating expenses which may require nearly double our present income, we do so with all that confidence which the exceeding great and precious promises of GOD warrants; for "HE ABIDETH FAITHFUL."

Brief Notes.

ARRIVALS IN CHINA. — Mrs. CARDWELL and DAUGHTER, and Mr. F. A. STEVEN, arrived at Shanghai on April 18th, when they were met by Mr. Cardwell and Mr. and Mrs. Dalziel. After a short stay in Shanghai, Mr. Steven proceeded to Yang-chau to commence the study of the language.

Mr. G. NICOLL and Mr. MARCUS WOOD, who travelled together in the same steamer, have safely arrived in Shanghai. The tidings at present are only telegraphic.

ARRIVAL FROM CHINA.—Mr. R. J. LANDALE arrived in London with his motherless child on July 10th, after a favourable voyage, both very well.

DEPARTURES FOR CHINA.—The early return to the field of Mr. and Mrs. WILLIAMSON, Mr. and Mrs. PEARSE, and Miss HORNE, is anticipated. They will probably be accompanied by eight or ten new missionaries. We ask for special prayers for Divine guidance in the difficult and important work of selecting from among the candidates those who are soon to stand for Christ in the high places of the field.

Mr. and Mrs. CARDWELL will have, we feel sure, the sympathy and prayers of our readers when they hear of their deep sorrow. After the joy of meeting in Shanghai, and spending a few happy days there, they embarked with their daughter on one of the river steamers for Kiu-kiang. The dear child took cold on the evening of their departure, and was very poorly during the journey. When they reached Kiu-kiang, however, the day was fine, and half the distance to their home in Ta-ku-t'ang was accomplished in safety and comfort, when suddenly the sky became overcast, and heavy rain unexpectedly came on. This increased the cold, and an attack of rheumatic fever followed. The heart became affected, and in spite of all the means used the attack proved fatal, and the suffering child was folded in the arms of that SAVIOUR whom she had so loved and trusted. The letters which have been received are painfully touching, and we would ask especial prayer that Mrs. Cardwell may be sustained, as well as her husband, in this overwhelming trial.

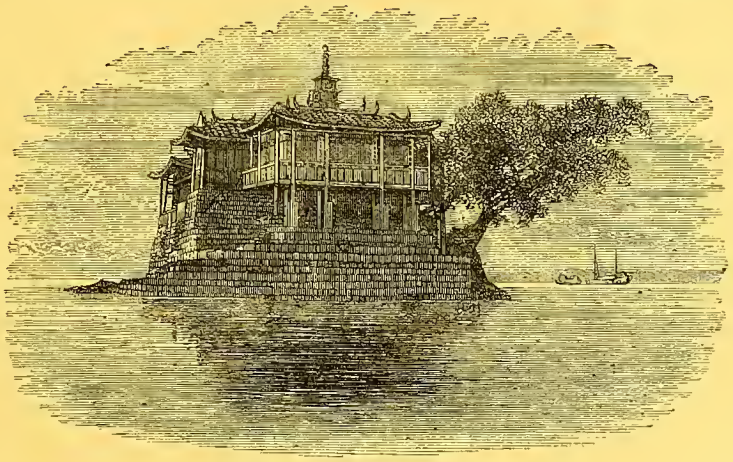
Mr. T. J. PIGOTT has had a narrow escape with his life from a robber. It would appear that this man had twice succeeded in robbing Dr. Schofield's house, and had made three more unsuccessful attempts. Among the things stolen from Dr. Schofield was a large carving-knife. The thief, armed with this carving-knife, attempted to rob Mr. Pigott's house. Mr. Pigott, hearing his evangelist coughing in the night, rose to get him some cough mixture, and passing through a large room saw a half-naked man concealed beneath the table. Yielding to a momentary impulse, he seized the man and dragged him from under the table. The candle was extinguished in the scuffle that ensued, and Mr. Pigott received a number of severe and dangerous wounds. His throat would have been cut but for the upright collar of his Chinese jacket. When last heard from many of his wounds were already healed, and he was progressing favourably.

Mr. H. RANDLE writes from Kiu-chau on the 12th May: I left home on April 11th, and stayed three days at Peh-shih-kiai, where it was my painful duty to suspend two members. At Yuh-shan I stayed three days, including a busy, happy Sunday. If you had been with me you would have rejoiced and praised the Lord out of a full heart. At the early morning service about thirty converts, inquirers, and friends, were present. At eleven a.m. we had a baptismal service. Some fifty converts and enquirers had assembled. So full and attentive a meeting was indeed a great encouragement. In this meeting I had the pleasure of baptising seven converts.

"Now a few words about myself. I was bitten by a dog on my way to Yuh-shan, and got very wet while walking back. The first evidence of rheumatism and fever appeared on April 18th. I had to hurry home, took to my bed, and kept it for eighteen days, suffering a great deal. The left knee inflamed very much, a large abscess broke and discharged a quantity of matter. I have now a pair of crutches, and can just go from one room to another."

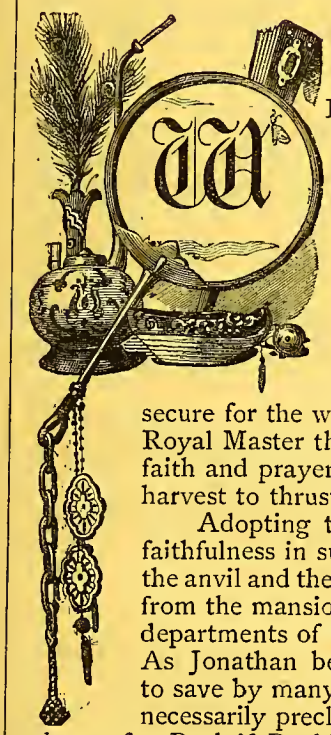
Mr. A. G. PARROTT sends an interesting report of a visit of two native brethren to the new out-station, Ku-cheng-tsih. Some of the bitterest persecutors have been converted, and thirty-six adults and ten believing children have sent in their names as candidates for baptism.

China's Millions.



THE ISLAND TEMPLE, RIVER MIN.

Willing, Skilful Men.



WE KNOW of no promise more encouraging to the Christian worker than that given to Solomon in connection with the building of the Temple in 1 Chronicles xxviii. 21—"And there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment." The true Solomon is on the throne, and the building of the true temple is in progress, and to HIM is promised every willing, skilful man for service, and the princes of the house of GOD and all the people to be at HIS commandment.

It sometimes seems as if there were willing workers who were not skilful, and skilful workers who might be more willing. How are we to secure for the work of GOD the beautiful combination—willing, skilful men? It is to our Royal Master they are promised. From HIM they must be sought; must be claimed by faith and prayer, as CHRIST HIMSELF directed HIS disciples to pray to the LORD of the harvest to thrust forth labourers into HIS own harvest.

Adopting this course from the commencement, we can bear our testimony to HIS faithfulness in supplying willing, skilful men for very varied departments of work. From the anvil and the plough, from the counter and the desk, from the college and the university, from the mansion and the hall, HE has sent forth willing, skilful workers fitted for varying departments of service. Each one has been a blessing, and each one has been blessed. As Jonathan beautifully said to his armour-bearer—"There is no restraint to the LORD to save by many or by few." "Salvation is of the LORD," and a large army does not necessarily preclude HIS saving, much less a small one. HE can use the talents and culture of a Paul, if Paul has been crucified with CHRIST, and no longer lives himself, but CHRIST lives in him, though HE more commonly speaks by an unlettered Peter at a Pentecost. HE can use the wealth of a David when there is David's largeness of heart to thank his GOD and praise HIS glorious name, exclaiming, "Both riches and honour come of THEE, and of THINE own have we given THEE, and who am I and what is my people that we should be able to offer so willingly

after this sort?" But oftentimes HIS mightiest works are wrought by those who can exclaim—"Silver and gold have I none; but such as I have I give Thee. In the name of JESUS CHRIST of Nazareth rise up and walk."

The very blessing GOD *has* given us, and *is* giving us, necessitates our asking HIM for more, and trusting HIM for more. A truly joyful necessity, which you beloved partners and fellow-helpers share with us. In our May number, page 53, we gave the reasons which led us in CHINA to ask GOD for 42 men and 28 women—in all, 70 additional workers. In the February number, page 13, *et sequitur*, the appeal for prayer for this number was given. It has been a great refreshment to hear from many at home, on the Continent, and across the Atlantic, that they are joining with us in prayer for these workers; and it was no small joy to learn on our way from CHINA that from one family had come the munificent gift of £3,000 in aid of this object. While we mention this particular gift, we would not wish it to be supposed that we value less the large number of gifts, smaller in amount, from twopence to £500, which have betokened a true sympathy with the LORD JESUS CHRIST in HIS needs for CHINA.

And now as to the men. In our last number we mentioned the anticipated return of Mr. and Mrs. Williamson and Miss Horne, and a number of new missionaries. Ere this paper reaches many of our readers, we trust they will be on their way to China. Mr. and Mrs. Pearse and some others are expected to leave about September 11th. We ask prayer for journeying mercies on the way and in China, and that abundant spiritual blessing may be given to each member of the outgoing parties. Others of our candidates will (D.V.) shortly follow. Will our dear friends earnestly pray that in each case the LORD may give unmistakable guidance, allowing none to go who should be kept back, and none to be kept who should go; and making each one who goes to be in very deed a willing, skilful worker.

Anniversary of the China Inland Mission.

MEETINGS in connection with the Seventeenth Anniversary of the China Inland Mission were held in the Conference Hall, Mildmay Park, on Thursday, May 31st, 1883.

The Earl of Shaftesbury had kindly agreed to preside in the afternoon, but on receipt of a telegram stating that he was detained by important business in the House of Lords, the chair was taken by Robert Scott, Esq. In the evening, Theodore Howard, Esq., presided. The meetings were held in the body of the large hall, and the large attendance at each meeting was very encouraging.

We give the addresses of the various speakers with considerable fulness, omitting only those of Mr. Broomhall and Mr. Hudson Taylor, which were mainly a *résumé* of facts given more fully in the Report already printed, in the July and August numbers of CHINA'S MILLIONS.

After singing and prayer, led by the Rev. J. Wilkinson, and Mr. Broomhall's introductory remarks—

J. E. MATHIESON, Esq.

(Of the Mildmay Conference Hall)

said:—This annual gathering of the CHINA INLAND MISSION is always a deeply interesting one, because of the catholicity of the character of the Mission and the interesting news which we always get, and because they always seem to be lengthening their cords and strengthening their stakes. I am rejoiced to see them gathered here once more in the Mildmay Conference Hall. This Mission and Mildmay have the same motto—"Grace be with all them that love our LORD JESUS CHRIST in sincerity;" and amongst their workers they have Christian men and women from, I suppose, every branch of the Church in this land.

But this day is particularly a glad and joyful one, because we have with us, in good health, Mr. Hudson Taylor himself. And our prayer is that GOD may prosper him yet more and more, and make this Mission the centre of blessed influences for the great empire of China.

China has been pre-eminently favoured in one respect, that throughout all the missions direct Gospel preaching has been the great characteristic. The men going to

China have not lost faith in the Gospel as the "power of GOD unto salvation to every one that believeth." The preaching has been greatly owned of GOD, and when we look at the character of the Chinese this seems even more remarkable. The Chinese are the largest-brained people in all Asia. They have heard this Gospel, and have laughed at it, and have turned away from it; but GOD has carried it home with power to many hearts, and to-day we have in China a strong self-propagating church of twenty-two thousand communicants. And there are, further, great numbers who are under the sound of the Gospel, and many of these are likely to be added to the Church.

Now, what is the character of the Chinese as Christians? They have strong moral stamina—far more stamina than the natives of any other oriental country with which we have acquaintance. Just to give one or two examples.

CHINESE BIBLE-WOMEN.

In a mission in South China, a lady commenced, two or three years ago, a class for teaching Chinese Bible-women. Out of the converts in the mission a certain number was selected as likely to prove useful. Last year, eight of these women, after their second year of training, were about to go to their native villages; and the lady who had charge of them had prayer with them collectively, and with each separately. She gave them no instructions as to their absence; but on coming back, after a month's holiday, in every case these eight Bible-women had tried to spread the Gospel of our LORD JESUS CHRIST in their own villages, and in the neighbouring villages around them. This is a proof of the self-propagating character of Chinese Christians.

A CONVERTED LEPER.

Just one other example. In the same mission a man came from a village a hundred miles distant to the mission hospital to be treated for leprosy—not to be cured, but to have his sufferings relieved; for they cannot cure the leprosy. This man was named Achee (?). It was in the province of FUH-KIEN. He went away back to his native village and gathered around him his fellow-villagers, and two years afterwards a catechist was wanted to go down and tell them more of the doctrine. The agents of the mission found twenty villagers gathered in the house of this poor leper to hear the Word of GOD.

These things give us immense encouragement. And then I believe that the twenty-two thousand Christians who are living witnesses for GOD in China have suffered more persecution in confessing the name of JESUS CHRIST than two hundred and twenty thousand English or Scottish Christians in this country. We do not know what persecution is; perhaps it would be a good thing for the Church at home if we had a little taste of it.

Now, dear friends, let us have a joyful, thankful meeting, praising GOD for what He has done by this great and blessed organisation, for it is now a great and extending one. And let us ask Him that, whatever may have been the success and blessing of former years, this and the coming year may be years of wider and deeper blessing than any before.

The Rev. J. HUDSON TAYLOR having given an account of the work of the Mission during the year,

The Rev. JOHN EDMOND, D.D.

(*Moderator of the Presbyterian Church of England*),

said:—I am sure, Mr. Chairman, that you and this large meeting will agree with me that any general argument on behalf of mission work or on behalf of the special work of this organisation would be tame and superfluous after the deeply interesting and thrilling facts which Mr. Hudson Taylor has brought before our attention.

I will simply tell you why I came here, on invitation addressed to me, to express my interest in this CHINA INLAND MISSION. We have been led to ask GOD to keep this Mission on the lines on which it was founded; and we well may present that prayer. Those lines are—*First, the line of simple, implicit faith in the living* GOD. We have had an illustration of the manner in which that living faith is exemplified in what Mr. Taylor has just been telling us. Another line, as Mr. Mathieson has remarked, the *simple work of proclaiming the Gospel of the* LORD JESUS CHRIST—telling it out. Surely that is a Scriptural line. I was interested also when Mr. Taylor was speaking about *the itinerancies undertaken by many of the missionaries.* The other evening I had the opportunity of going along those red lines [on the map showing the route of Mr. Cameron's journeys], and I thought with perfect wonder of the achievement of a brave Christian man in travelling all through China in the way in which Mr. Cameron had done. But, this afternoon, I have thought that that also is a line truly Scriptural, and in exact imitation of the LORD JESUS CHRIST Himself, who went about doing good, and when He had preached the Gospel in one village or city, said to His disciples, "I must preach the Gospel in other cities also, for therefore am I sent."

There are some other features of this Mission which command one's deep interest. I will mention two reasons which have led me, as a Presbyterian minister, to come here this afternoon, and with you bid God-speed to this noble work. First of all, the church with which I am connected has been guided and blessed of GOD to have a large and flourishing Chinese mission, and we are familiar with the character of the people and of the work. In connection with that PRESBYTERIAN MISSION, as in connection with this CHINA INLAND MISSION, one thing has always struck me. The genuineness of the conversions appears to be proved in a very remarkable way, by the converts themselves becoming immediately preachers of the Gospel to those around them. No doubt that is true wherever there is genuine conversion; but there must be something about the character of these Chinese people, and something about the manner in which they are brought by the missionaries to the LORD JESUS CHRIST, that prepares them for being more than ordinarily exemplary in carrying out this true manifestation of real conversion to GOD—that the soul that is alight itself struggles to light other souls around.

The other circumstance which gave me a little specialty of interest is one for which I feel very grateful. Amongst those ten new missionaries that have gone out to work in this Mission, I am happy to say that one young man has gone from my own Church; and I shall not forget easily the impression that I had that GOD was meaning blessing for my people and for me when he gave us the meeting of farewell with that young friend, and the opportunity of hearing some of the other missionaries, as well as Mr. Taylor himself. I rejoiced in this, for the sake of the church that lends one of its number to the LORD; and I trust that GOD may continue to cheer and bless my people by letting them know that their loan was accepted and largely blessed by Him. May GOD give

to all the churches in the land similar experiences! I am sure that, in giving lives, as well as in giving money, they are more blessed who give than they who receive; and if we lend lives to the LORD, He will be as sure to repay the debt, as when we lend Him money. Blessing in some form or other, sevenfold, every man shall get who truly gives either of his substance or of his service to the LORD his MASTER.

The Rev. FREDERIC GREEVES, D.D.

(Of Green Lanes Wesleyan Chapel).

Every Christian heart must have been moved to sympathy with that work which Mr. Taylor has described to us. He at least has realized the abounding of hope by the power of the HOLY GHOST. One of the strongest impulses to missionary activity is this impulse of hope, and it is to some extent the hopefulness of Mr. Taylor's spirit, nourished by the gracious SPIRIT of GOD, which sustains him in the midst of the manifold difficulties and responsibilities which must often press upon him.

There are some points, perhaps, from which we who are in England view the work which may impress the minds of those who are like us in England more powerfully than even the views of those who look at the mission entirely from the standpoint of the missionaries.

I think that of all missions which are carried on in the heathen world, none claim our sympathy and prayer more than the missions generally in China. In India, the highest caste Hindoos are anxious to become acquainted with the English language. It is their passport to Government situations and to high positions in the State; and they are therefore compelled to seek education in English schools.

But in China there is no such motive for the people to seek Christian education. Therefore the dense mass of heathen people have to be attacked almost exclusively as adults. But I was thankful to hear Mr. Taylor speak of schools in China, and of some, at least, who through them were brought under the influence of the Gospel, and through them were converted to GOD.

THE OPIUM TRADE.

Then we must not forget the great difficulty which arises from the miserable opium traffic. The Christianity of England needs to be aroused to sympathy with our missionaries in China with respect to the great difficulty that presses upon them because of this opium question.

Of course it is not a new thing. I remember very well reading a book of Archbishop Whately, in which he ridicules Strauss' objections to the life of JESUS by a travesty of this kind. He speaks of the nation of Notirb (which, you will observe, is Briton spelt backwards), and the nation of Anihc (which, you will observe, is China spelt backwards), and he tells us that the Queen of the Notirbs, being a good woman and fearing the LORD greatly, yet sent out her ships of war to the coast of the Anihcs to compel them to take a drug, "which if a man take he dieth miserably." Of course there were notes to show the impossibility of this, just as Strauss has shown that certain small apparent contradictions in the gospels seemed to him to undermine their authority as a divine revelation. So Whately, in his admirable way, shows the utter impossibility of many facts in human history with which we are quite familiar, and whose antecedent incredibility might make people reject them. He thought that it was one of the things which future generations would reject, that the queen of any country which feared the LORD greatly would send out to another country a poisonous drug. That was written more than a quarter of a century ago, and still the same thing goes on, and still it will go on, until the Christian conscience of this country is thoroughly aroused, and until the people make up their minds that they will not send to Parliament anybody who will not pledge himself to oppose so iniquitous a course of conduct.

I often think our brethren in China cannot regard our sympathy and our prayers very much, if we do not authenticate them by some reasonable effort to remove this very greatest of hindrances.

Now, all this seems to show that our friends in China have special need of sympathy and of help. That applies to all China missions. But I venture to say that there is a very great claim on the part of this CHINA INLAND MISSION in particular. One of the things that I like about this mission is its publications. I try to read the publications of most foreign missionary societies, having the honour of being a member of the managing committee of one of them, and liking to know all that is going on, and I always turn with great refreshment to the publications of the CHINA INLAND MISSION. Month by month they present a most interesting report, and I do not think that any of you will regret becoming regular subscribers to their publication, CHINA'S MILLIONS. You will find in that periodical incidents which will thrill you, and very generally such records of success as will stimulate your faith.

Then I admire also the catholicity of this Mission. Our mission work has helped us to cast away our bigotry and selfishness and prejudice, and seeing that the MASTER approves the work of the Church Missionary Society, and the London Missionary Society, and the Presbyterian Missionary Society, we feel that however these may differ as to minor matters, the MASTER accepts and endorses them all, and that they are all therefore to have a share in our sympathy and prayers. But as far as I know, this Mission is exceptional in taking members of all the churches of CHRIST alike, and I think that we ought to be very thankful that we have thus a proof that the members of the various sections of the Christian Church can work together for the salvation of the souls of the heathen Chinese. There is just another point. This plan of working, by what Mr. Taylor calls itineration, is a most

NOBLE AND HEROIC PLAN.

I should not like to see that the only plan of missionary operation. But one cannot help feeling a thrill of admiration at the courage and daring which takes men and women through these enormous journeys into the great dense population of this most densely peopled part of the world for the sake of preaching the Gospel of CHRIST. Reading the reports of this Mission reminds me of a picture in Kinglake's "History of the Crimean War," representing the charge of the heavy brigade on the day of Balaclava—not the charge of the light brigade, which, though brilliant, was almost useless—but the charge of the heavy brigade, which was one of the most striking things of the war. The picture shows a dense column of Russian infantry, against whom the troopers of our cavalry dashed down, becoming suddenly lost among them. As the picture represents it, there is a great column of thousands of men, and there is first a thin red line which goes through where our soldiers marched to force their way in. The Russians, inclining a little away from the troops, allow them to ride through the column, and ride through it

again and again, until by this process of gradual disintegration the enemy becomes powerless, and that great machine of war, which continental nations thought would always frighten cavalry, and frighten soldiers marching in line, is broken and disorganised, and made good-for-nothing by the simple courage with which a few British soldiers ride through and through it. It has seemed to me that that was a sort of representation of what these missionaries in China are doing. There is the dense column, and if one had only human courage and human strength one might say that the masses were so dense, and that the superstitions were so old, and the forces of evil were so strong, that no power could possibly break into it. But our friends go forth with what the first missionaries took with them—no better philosophy than the preaching of the Cross, and no other weapon than the sword of the SPIRIT; and, fired with zeal for souls, they make their way through and through these dark masses, and they come back in safety to tell us of their work. And we do not doubt for one moment the truth of what they tell us—that, though they may not be able to number a very large array of converts, yet the few that they have made have become a power for good. In all these missionary operations we must remember that we are working from beneath, not from above; that is to say, that the influences which we exert being spiritual influences, they do not tell so much upon the surface as they tell in the heart and in the will. If we were trying to break great blocks of ice we should, of course, strike upon the surface; but that is not the way the ice breaks in the Polar seas. When the soft summer winds blow, and when the heat comes upon the ocean, the movement is from beneath. There begins a great swell in the depth of the ocean, and then the slight crack that you see on the surface—the tiniest crevice—tells you of mighty chasms that are yawning below, and of the speedy approach of the time when the whole will break up and float away. And it is the same with reference to this missionary work. When we see this little impression upon the surface it tells us of a mighty impression down below.

PORCELAIN VASE.

It is some months since, in our own missionary society, we received a pressing request from certain of our stations that we would have lattice-work placed across a certain portion of our mission chapels, so that the women of China might come and hear the Word. So many men had been converted that they began to want their wives to come; and as respectable women in China will not mingle with great masses of men, they wanted a part of the house of prayer to be separated for the use of the women, something after the fashion of what you see in Jewish synagogues. That seemed to me to be one of the little cracks upon the surface to tell of a great movement going on beneath it. And certainly we have every possible reason for expecting that these twenty-two thousand Chinese converts will rapidly affect the mass around them.

I was very much struck with the beautiful manifestation of simple faith—the faith which the Lord is sure to approve and bless—about which we heard in the address of Mr. Hudson Taylor. But I would like to impress upon my own mind and upon the minds of this large assembly that it would not do for us simply to go and spread this matter before the LORD, and leave it as comfortably and easily as he leaves it. He can do that with propriety, because he has given himself and given his all. He says, "My all is on the altar." The reason why he trusts CHRIST to sustain him, and those who are with him, is that they have given themselves. Have we done that? We must remember when we spread this case before the LORD that the question is—"LORD, what wilt Thou have *me* to do?"

I remember hearing Dr. Guthrie preach a noble sermon from that text. His divisions were something like this:—

Divine authority.—LORD, what wilt *Thou* have me to do? Thou art the MASTER: it is not for me to choose my work.

Individual responsibility. LORD, what wilt Thou have *me* to do. It is not what is the Church to do, or the society to do, or the assembly to do? What is *my* part of the duty?

And then, again, there is *Practical religion.* LORD, what wilt Thou have me *to do?* It is not, How ought I to feel? It is not even, How ought I to pray? It is, What ought I *to do?* And then, to use one of the Doctor's inimitable illustrations, "Mark yonder ship," he said: "the tempest has broken upon it, and fast it is filling with the flood. The mariners are seeking refuge on yonder rock. Some have already reached it, and others are swimming round it. I would rather see a man help his brother out of the water than see him go down

upon his knees to thank GOD that he is safe himself." Let us remember that appeal. The first duty of the Christian convert in England, as in China, is to try to help the perishing who are near him. It is the best thanks to begin thus to render one's self to GOD and to the work to which He has called His people.

Mr. GEORGE MÜLLER.

I have been intimately acquainted with this Mission from its earliest commencement, for I knew Mr. Hudson Taylor before the Mission was in existence; and often and often have we prayed together, and considered together, matters in connection with this precious CHINA INLAND MISSION. I have to bear my testimony that I highly value and esteem the operations of this Mission, and that I praise GOD for the abundant blessing which He has condescended to bestow on it. I ask all the beloved brethren in CHRIST here present to continue to pray earnestly that GOD yet farther and farther would smile upon all the efforts which are made in connection with it. The great object of the Mission is the glory of GOD; and even this record of waiting on the LORD for the necessary means, without pressing upon any one to help, is in itself, in these days of scepticism, a matter of great importance to the Church of CHRIST at large.

THE GREAT COMMISSION.

The commission which the LORD JESUS CHRIST gave to the disciples, as the representatives of the Church, is that they should go into all the world and make disciples of all nations. When He gave this commission He said, "Lo, I am with you alway, even unto the end of the age." And before He had given the commission, He said, "All power is given unto ME in heaven and in earth." Because all power was given to Him, He had a *right* to send out His disciples on this work. But this implies also that He would give them the necessary help to overcome all the difficulties and trials in the way. Just in the measure in which those who are engaged in missionary service really hang upon Him, trust in Him, cast their burdens and cares upon Him—in a word, believe what He said—He proves to them that He has yet, even in the nineteenth century, all power in heaven and in earth, and is yet willing and ready to succour and help them.

In this word there is also implied the great comfort that in the end He will triumph—that in the end it will be *seen* that He has all power in heaven and in earth, and that Satan will not always be permitted to delude souls into perdition. The whole world will not be converted before the second coming of our adorable LORD JESUS CHRIST, yet we have to labour with all earnestness. We must work as if everything depended upon our labour, and yet do so, not depending in the least upon our work, but upon the LORD'S blessing and help. Again, while the LORD tarries, we have to labour with all the greater earnestness, perseverance, and fidelity, because He is tarrying for the very purpose of saving yet further multitudes of souls.

SOUL-WINNING.

When we consider what GOD has been doing all over the world during the last thirty-five years, I do not hesitate to say that never since the creation of the world was there a time in which such vast multitudes of souls were won for our LORD JESUS CHRIST. Even in the days of the apostles the number of conversions was small in comparison with what it has been within the last thirty-five years. The gracious, pitiful compassion of our adorable LORD has given us the blessed opportunity to work. He says, "Occupy till I come." With all earnestness should we give ourselves to this work to win souls to the LORD.

I remember distinctly when in July, 1829, my eyes were first opened to see the second coming of the LORD JESUS CHRIST—fifty-four years ago next July—the great questions which this blessed hope of the Church raised in me were, "What can I do while the LORD tarries? How can I best lay out myself for Him to win souls?" And the next thing was to go from place to place and preach CHRIST everywhere. It pleased the LORD very shortly afterwards to stop me, and to give me pastoral work to do; but, nevertheless, it has been always on my heart that it is the business of the saints while the LORD JESUS CHRIST tarries to occupy till He comes, and to seek to win souls for the LORD.

GLAD SURRENDER.

This afternoon, the question should arise in our hearts, "May I not give myself to missionary work in China?" We never should hear about missionary work among the heathen without asking ourselves that question. It may be that we are not called to it. Then the next question is, "Suppose my sons or my daughters wish to become missionaries, should I give them to the LORD or withhold them from Him?" And we should be willing, if the LORD wants any of our children, to surrender them gladly to Him for this blessed service. But suppose that neither we nor our children are called, can we do nothing for missionary work in China, or elsewhere among the heathen—I will here say for the CHINA INLAND MISSION, because we have more particularly met on account of it this afternoon?

Can we do anything? Most assuredly we can. In the first place, we can by correspondence, by loving counsel, and advice, and by prayer, help greatly the beloved brothers and sisters engaged in this precious service.

Are we doing anything? Then why not? Do we seek to comfort and encourage them? *How often* have we been praying for the CHINA INLAND MISSION? Are we in the *habit* of praying for them? (I mean particularly those of us who are acquainted with them, and who know their operations.) And then, again, do we help them by our means? There is no pressing for money by sending letters, no applying here and there, no sending agents to the houses, saying "Give us help." No; the LORD is spoken to; and it is left to the state of the heart of beloved brethren and sisters in CHRIST who are acquainted with the China Inland Mission. But, then, what is *our* business? To stand before the LORD and to ask Him, "Lord, what wouldst Thou have me to give of my means for the China Inland Mission?" But if you say, "Well, I am not particularly connected with the China Inland Mission, and I know comparatively little about it," then I ask you, "How much of the means with which GOD has entrusted you have you given to other missions among heathen nations? Just ask yourselves. Have you given a twentieth part of your means? Have you given even a fiftieth part of your means? I will say nothing as to the amount that you should give, but every one according to the grace and the light given to him should, as a faithful steward, stand before GOD, and say,

"WHAT WOULDST THOU HAVE ME TO DO?"

Here I am. My physical and mental strength belong to Thee. My talents belong to Thee; my business or my profession belongs to Thee. My houses, my lands,

belong to Thee. All that Thou hast entrusted me with, Thou hast bought it, precious LORD JESUS, with Thy blood. I am Thine, and all that I have is Thine. Now, what wouldst Thou have me to do regarding the CHINA INLAND MISSION? What wouldst Thou have me to do regarding missions in general? What wouldst Thou have me to do with regard to the circulation of the Holy Scriptures? What wouldst Thou have me to do with regard to the work of the LORD in other branches? Here I am: command me. Thy poor steward is willing to be faithful, ready to obey: only command.

It is this state of heart that the Church of Christ needs. It is this for which we should pray with regard to ourselves individually. Blessed be His name, He has thousands upon thousands of stewards in our day who in this spirit have stood before Him. But we should yet further pray that GOD would so mightily work by the power of His HOLY SPIRIT in the hearts of *all* those who have known the power of the blood of JESUS CHRIST, that all may be made willing to stand before Him as His stewards, with all they have and are. And oh! if we were brought to this, not only might ten times more be done, but I am bold to say, because I believe it in my inmost soul, that a hundred times more could be accomplished by the Church of CHRIST. There is no want of means in our day in the Church of Christ. The Lord help us with faithfulness and honesty of heart to stand individually before Him, and ask, "LORD, what wouldst Thou have me to do, as Thy servant bought by the precious blood of CHRIST?"

The **CHAIRMAN**:

We have all missed the presence of Lord Shaftesbury, but we have had the presence of the LORD of the harvest with us. When Mr. Hudson Taylor was speaking about being in his room with his £90, unable to divide it, and rolling his burden on the LORD, it reminded me of an incident concerning a little child. One of my little girls comes to me if she is out of bed when I reach home, and says with the commanding eloquence of a little child, "Take me on to your big shoulder;" and I am almost bound to do it. I was just thinking of our friend Mr. Taylor. He goes into his closet and he closes with GOD, and lays hold of the angel of the covenant, and says, like Jacob, "I will not let thee go except thou bless me." I am sure that when the LORD JESUS CHRIST took the little one, and set him to teach the people that beautiful lesson, He would lead all of us who are parents to look at these little ones, and to learn lessons of faith from them. Oh, I am often able to learn very precious lessons like that from dear little children. The moment I get home at night, after my journey of some sixty miles, if my little one is awake I hear her voice calling, "Father, father," when I am sitting in the hall, taking my boots off, and she will not rest till I get up and go to her. That is just what GOD *wants* us to do. And, you know, I *could not* resist her appeal; and the Lord cannot resist us if we go to Him with, "My Father." He must and He will hear us. And it is as precious, I am sure, to our heavenly Father to hear and to answer immediately as it possibly can be for us who are parents.

THE OPIUM TRAFFIC.

Just one word or two about the opium traffic which has been touched upon. It always reminds me of the fearful traffic in strong drink in our own land. It is something that requires to be dealt with, and dealt with immediately. I believe that upon this land of ours lies a most fearful national sin, and that GOD is dealing with us on account of it. I remember the Saturday afternoon when Lord Shaftesbury, at the head of a number of Christian men, called by appointment upon the ambassador from China. The words of this Chinese ambassador were very significant. He could not speak in the English language, but his words, which were translated to us, were something like this. He said: "Now that our nation is sending an ambassador to this and that country, our fellow-countrymen will follow in their wake, and they will bring this opium-smoking here, and this sin which you have committed against us will return upon your own heads." These foul birds of prey which we as a nation have forced upon China, are returning to this country to roost, until we repent of our sins and turn unto the LORD and call upon Him to have mercy upon us. We must repent, too, not merely by prayer and confession, but by action. We must be prepared to deny ourselves. That sum of six millions which the Government look upon with so much concern, we must be prepared to sacrifice; aye, and a thousand times more if the LORD will have mercy upon us, and blot out our sins. The curse of strong drink in this nation is quite enough, without having the curse of opium-smoking added to it. Prayer is good, but we must also *do*, as the mother of CHRIST said at the marriage in Cana of Galilee—"Whatsoever He saith unto you, do it"—"*do it.*"

As to this CHINA INLAND MISSION, I love it with all my heart. I love exceedingly the embracing of the various denominations in it, and the seeing that the men are downright, earnest Christian men, and go with a single eye to do the will of GOD. There is no promise made to them of any kind whatever, but they go in the strength of the LORD, and that alone. And I love this, and especially do I rejoice in it, because the LORD has not disappointed them. He has shown Himself to be a faithful and a covenant-keeping GOD, and He will do so to the end. And concerning the money, I believe that Christian people have yet to wake up to that. The words concerning the LORD JESUS CHRIST strike me often very much, and very deeply. It is said that, "though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." I do not know anything that would be more precious than to be privileged to become poor to make CHRIST rich. And I am sure that to support a mission like this, and to extend it far and wide, is really nothing for the Christian people of this nation to do—nothing. I am sure that to have the joy and the privilege of helping to enrich CHRIST is something beyond all price. The fact is that I should not like to die rich, and to have to meet the LORD JESUS CHRIST burdened with money. I would sooner meet Him poor, and burdened with having helped to enrich Him. I trust that the Christian Church—individual Christians—will wake up to the joy and the blessedness of being co-workers with CHRIST, not merely in praying, "Thy kingdom come," but in denying ourselves for Him who, "though He was rich, yet for our sakes became poor."

The Rev. **ASA MAHAN, D.D.**, then closed the meeting with prayer.

The Evening Meeting.

THE Chairman, Theodore Howard, Esq., commenced the meeting by giving out a hymn, and calling on the Rev. C. G. Moore to engage in prayer, after which Mr. Broomhall referred to the Report and stated the financial position of the Mission.

The CHAIRMAN then said:

I want to assure Mr. Taylor in your name how heartily and thankfully we welcome him amongst us to-night. I may say that we have been looking for him for years past, and now GOD in His own time has brought him back in the fulness of the blessing of the Gospel of peace.

In thinking about this work, one thing which strikes me is this—not how much we have done, but how little. But how much GOD has done! Is there any text of Scripture more appropriate to us than, "I have set before thee an open door"? Is not China open? Has it not been opened in a way which a few years ago no one could have thought possible? It was impossible except to GOD, but to GOD all things are possible; and He has opened the door.

WHO WILL ENTER IN?

The next point is this: if GOD has put before us an open door, have we gone into it? I ask not the few devoted men and women who have gone, but the churches throughout this land, where are those who ought to be entering in? Will you ask the LORD to incline the hearts of hundreds to go?

Each one individually ought to know what the LORD would have him to do. And then, if we not only ask *ourselves*, but get our brethren and our sisters to ask *themselves* that question, I am sure that the men and the money will all come in GOD'S own time and in GOD'S own way. But, as Mr. Müller was saying to us this afternoon, the LORD JESUS CHRIST gives us HIMSELF; He gives us His presence; He gives us His power; and He says, "All power is given unto Me—Go ye." Are we going? That is just the point. We are told that when the HOLY GHOST came upon the Church, they were to go forth and to be witnesses of JESUS to the ends of the earth. Now, are we doing that? I believe that if we were individually and collectively filled with the HOLY GHOST, then the Church would go forth in her might to witness for the LORD JESUS throughout the world. May He fill our hearts more full of that power—the only power, but the all-sufficient power—that shall make us witnesses for Him.

KWANG-SI.

At the meeting last year, the province of KWANG-SI was much laid on our hearts, and much prayer was made that the LORD might send forth some one specially to go there. Since then one dear brother went forth, and the LORD took him home before ever he got to KWANG-SI. But another brother has gone forth, Mr. Marcus Wood, of whom Dr. Edmond spoke this afternoon. He is now in China, and if it be the LORD'S will, he will proceed to KWANG-SI. Mr. Taylor would tell you that this is the most difficult province in the whole of China to settle in; but, I ask, is it too hard for the LORD? Will not He open a door there? I believe that He will, and if the LORD tarries, we shall have to acknowledge before long, with thankful hearts, that not one merely, but many of His servants are located there.

The Rev. THOMAS BRYSON

(*Of the London Missionary Society*)

said: Dear Christian friends, this is the first time I have appeared on this platform, and, with the exception of this afternoon, it is the first time I have appeared at any meeting held in the Mildmay Conference Hall. It is not, however, the first time that I have met with beloved and honoured members of the China Inland Mission; and it is because of my great esteem, and reverence, and love for the director and the members of that Mission whom I have known in China that I appear on this platform to-night.

The Chairman has told you that I belong to another society—the society which was privileged to send the first Protestant missionary to the empire of China; a society which, like your own, is catholic in the best sense of that word, inasmuch as it was constituted, not to send Episcopacy, or Presbyterianism, or Wesleyanism, or any other ism into heathen countries, but to send men who should preach the Gospel of our LORD and SAVIOUR JESUS CHRIST, and that alone.

The interest which I feel in this Mission dates as far back as the year 1865, when I was a student of the London Missionary Society, and used to attend the Saturday afternoon prayer-meeting held in the old days in Coborn Street. I was attracted to that meeting, as I am attracted still to all meetings where China and the Gospel are concerned. I am one of those who rejoice in the labours and successes of all societies of every denomination and of every nation; and can say from my heart: "Grace be with all those who love our LORD JESUS CHRIST in sincerity." My interest has been kept up since that time by personal intercourse with the members of the Mission, and by reading their reports in the old *Occasional Papers*, and the *Gleaners*, down to that most attractive and interesting of missionary periodicals—*China's Millions*.

I have been labouring for sixteen years in Central China, in a place called Wu-chang, opposite the better-known town of Han-kow, where my senior colleague is one who is held in honour—and is worthy of all the honour in which he is held—by the churches in this land, the Rev. Griffith John. (Applause.) In Wu-chang I had an opportunity of welcoming your missionaries when they came to that city, and of wishing them GOD-speed when they went forth to more distant provinces beyond. As I stand here before you to-night I think of many of those dear brethren and sisters in Christ. I recall the last prayer-meeting when we parted with Mr. King and his noble-

hearted wife who went alone into the far interior of China. At the close of that meeting, on a Sabbath evening, we were encouraging her in her resolve to go where no English lady had been before, and remarked that the LORD would be with her. Her cheerful reply was: "Yes, not only with us, but He has already gone before us to prepare the way." We little realised then the meaning which her words were so soon to bear. The LORD had gone to prepare a place for her in His kingdom, and only a short time after there came the sad intelligence of her death.

I remember another grand old lady, Miss Wilson, who started out upon the same journey on another occasion. How light and buoyant were her steps as we walked that afternoon to the river-side, and what joy seemed to fill her heart at the prospect of going "far hence unto the Gentiles," as she exclaimed, "I feel twenty years younger to-day." Then there is our friend, Miss Kidd, who started alone in a small boat which we could hardly creep into. When all her boxes were in it there was hardly room for two or three of us to sit down. But there she was, a single lady, going upon that long and perilous journey up the Yang-tsï river to Ch'ung-k'ing to labour for the Lord Jesus Christ. And many more equally devoted and self-sacrificing labourers—men and women—we might mention, whom it was our privilege to welcome on Sabbath evenings to the prayer-meetings held in our home at Wu-chang.

Your missionaries are worthy of all the honour and confidence which you can repose in them, and are persons of whom any missionary society might be proud; and I say this to-night, not because they need any commendation from me, but because, as a brother, speaking of brothers and sisters in the mission field, I desire to commend them to your sympathy and prayers.

DIFFICULTIES.

You little know, my friends, what it means to go on a mission journey in China. You little realise the discomforts and dangers involved in these long and wearisome travels, and the trials that await all, but especially ladies who settle in an interior city. Regarded with suspicion and dislike by the natives, they are prevented for a time from moving freely beyond the four walls of their hired house. On more than one occasion families have been driven with violence from their homes at the risk of their lives. Paul's words only too truly describe the experiences of some: "In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst." And what is far harder to bear than any persecution or other outward trial, when a lingering sickness comes upon the lonely worker far removed from the help and sympathy of friends at home, then his faith and endurance and patience are tested to the utmost. Oh, surely nothing but the most ardent love to CHRIST and the souls of men could sustain your missionaries in their abundant labours and trials; and surely it behoves the friends of this China Inland Mission to do far more than they have ever done to sustain worthily such a band of unselfish and devoted men and women.

AGGRESSIVE WORK.

But now I want to say one thing more. I love this Mission because of its aggressiveness. I think we shall yet have to believe a little more in what is called aggressive Christianity, and it is because this Mission, more than any other in China, is aggressive in its spirit, and has attempted to do great things for GOD, and expects great things from GOD, that I rejoice in its prosperity, and wish it from the depth of my heart GOD-speed. I wish that all the missionary societies labouring in China had only a tithe of the aggressiveness of this CHINA INLAND MISSION. I could tell you how, years ago, when I went first to China, Han-kow, and Wu-chang and Han-yang were the farthest inland stations. I remember how my colleagues used to talk about the time when the Gospel would find its way into the regions beyond. We dreamed that it would, doubtless, one day be possible to carry the Gospel to the Miau-tsï tribe and into the provinces of YUN-NAN and KWEI-CHAU and KAN-SUH, but it seemed a dream that would never be realised in our lifetime. You will say we were men of little faith. Alas! our LORD might still say to the best and most believing among us: "O ye of little faith." The feeling of myself and of others in the days I speak of was like that of the unbelieving prince, when Elisha prophesied plenty, and might have found expression in the words: "If the LORD would make windows in heaven might such a thing be." Yes, and the LORD has opened the windows of heaven, and such a thing has been in the life of your Mission. We have seen that which we never dreamed of in those days—the Gospel carried to the utmost boundaries of the Chinese Empire. But the work has only been begun. Your Mission has always waited upon GOD'S providence, and the moment GOD'S providence opened the way you have thrust some one into the open door. Would that we all realised when we pray GOD to open doors, and an answer is granted to our prayers, that a responsibility is then laid upon us to go in and possess the land for Him. That is the idea which I love to think of as being manifested in the CHINA INLAND MISSION, and it is for this that I desire to thank GOD, and to thank you who are supporters of this Mission.

THE GREAT NEED.

There is still much land to be possessed. The work has only been begun. There are still millions who have not yet heard the glorious Gospel of our LORD and SAVIOUR JESUS CHRIST. And these meetings—what are they for? Not alone to stimulate and keep alive this spirit, but to increase it—to increase it a thousandfold. With all my heart I would re-echo the sentiment that has been expressed over and over again on this platform to-day, and which comes from our missionaries abroad—*Send us more labourers.* "*The harvest is so great and the labourers are so few.*" You talk about another hundred missionaries in China, or another thousand missionaries in China. What would they be among such a population, supposing they were distributed all over the country? I will tell you. Suppose that a thousand vessels lay in the Thames all crowded together. As you looked down the stream and saw the numberless masts you would say, "What a crowd of vessels! How is it possible to find occupation for so great a number?" But let them all heave their anchors, and sail to the east, and to the west, and to the north, and to the south. Let them spread through the vast expanse of the ocean, and where would they be then?

That is just as it would be with the missionaries in China were you able to send one thousand more to that country to-morrow. We want more labourers. Oh, that you who have been so honoured in the past, may be still more honoured by seeing the work increasing tenfold, yea, and a hundredfold. I would pray that during our dear friend Mr. Hudson Taylor's lifetime there may be, not only two missionaries in every province of China, which was at one time his desire, but twenty—yea, two hundred missionaries, native and foreign, in every province, which would only be as many missionaries in China for

300,000,000 as there are now ministers in Scotland for 4,000,000 of population. Even then I suppose Mr. Taylor's heart would not be satisfied: neither would your heart be satisfied, nor mine either; for when should our hearts be satisfied? Only when JESUS CHRIST Himself is satisfied; and He shall be satisfied when He shall see of the travail of His soul. And when shall that be? Never, until His name is made known to all the nations of the earth. "His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the LORD GOD, the GOD of ISRAEL, who only doeth wondrous things! And blessed be His glorious name for ever, and let the whole earth be filled with His glory! Amen and Amen."

The Rev. E. PEARSE

(Of the China Inland Mission):

My work in the province of GAN-HWUY was of two kinds—itinerant and pastoral. During the seven years that I was in China I travelled over the greater part of that province, visiting most of the cities—some of them several times. Whenever we visit a city we not only preach the Gospel, but leave with the people some portions of Scripture or some tracts, so that when we have gone they have opportunities of enquiring further into the truth. Very often portions of Scripture and tracts are carried into remote regions, and into distant towns and villages where missionaries have never been.

With regard to the pastoral work, when I went to GAN-HWUY, more than seven years ago, there were only about twelve Christians in the whole province. There were then no missionaries of any other mission in the province, and such is the case still. Now, this province is about as large as England, and those twelve Christians were scattered over it in seven stations. Since that time it has been our joy and privilege to receive about eighty into church-fellowship. Some few have been removed by death and other causes, but we have now I suppose altogether about eighty Christians in the province.

PORCELAIN VASE.

(See another also on page 117.)

Some time ago, at a meeting of the Royal Geographical Society the reader of a paper on China gave us as his opinion that it was not likely that the Chinese would ever be converted, because the language was difficult for Europeans to acquire, and it was difficult to express Christian truth by its medium. I was very glad when a subsequent speaker rose and said that whatever might be the difficulties of the Chinese language, we could not read the reports of the various missions in China without seeing that somehow the Chinese have a heart which responds to Christian truth.

We are often asked, "Do the Chinese become converted? Are they brought really and truly to become followers of the LORD JESUS CHRIST?" We have seen, and we are here to testify to-night, that the Chinese can be, and have been brought to the knowledge of CHRIST—and that, in very many cases, they are now His faithful followers.

What sort of Christians do they make? If I could take you to some Chinese gathering to-night, to hear them pray for their unconverted friends and for the mass of the heathen around them, you would be moved at the earnestness of their prayers. And if you could follow them to their homes, and see their lives, you could not doubt the sincerity of their faith. One man in our little church in GAN-HWUY was formerly a soldier; he came to hear the Gospel several times and became converted. Returning to the camp, he began telling his fellow-soldiers about the LORD JESUS CHRIST. This came to the ears of his commanding officer, and he ordered him to desist from speaking to his fellow-soldiers, and to discontinue coming to our chapel, threatening to turn him out of the camp if he persisted. I suppose that for a time the soldier thought that he would refrain; but his heart was so full that he could not help telling the soldiers around him of what CHRIST had done for him, and continued to bring them to our chapel. The result was that he was beaten and turned out, and a proclamation was put up on the outside of the camp, giving the reason for his being expelled.

Another man who was converted had been for many years a vegetarian, and had rigidly abstained from all kinds of animal food to gain merit and be saved. He also came to our chapel, heard and believed the Gospel, and for years has lived a consistent Christian life, and preached the Gospel at one of our chapels week after week without any kind of remuneration. Some time ago the people in the city where he lived collected a large sum of money to be expended in idolatrous work, in order that their houses might be safe from fire, and asked this man to con-

tribute to that fund. He declined, on the ground that he trusted in the living GOD, and that the idols which they worshipped were not able to save them from fire. No sooner was the idolatrous ceremony over than an extensive fire broke out in the locality, in the very street in which this man's house was situated. One hundred and twenty houses were burnt down, and when the fire was raging and the flames were coming nearer and nearer to his house, the people came to him and said, "Now you see what you have got." And they wanted to persuade him to take out all his furniture and belongings into the street, that he might save something. He knew very well that if he brought the things out into the street, even though they would be safe from fire, they would probably be stolen. But he believed that GOD, in whom he trusted, was going to preserve him from suffering loss; and he told the people so. While they were hurrying to and fro in all their excitement, he, in the presence of them all, prayed GOD that He would show that He was the living and true GOD. "THOU art the true GOD. Show these poor idolaters that trust in THEE is not misplaced." And then he watched the fire as it came nearer and nearer, until there was only one house standing between his own and the raging fury of the flames. But just then there was a sudden change in the wind: GOD had said, "Thus far shalt thou come and no farther," and his house was saved. This shows us the simplicity of the faith of some of these native Christians. If I had time I could tell you of a great many more instances.

THE CRY OF THE MISSIONARIES.

Now, the missionaries on this platform belong to different missions, and we come from different parts of China, but we are all agreed in one thing—*that we must have more missionaries.* There is one uniform cry coming from China—"Come over and help us." If you could read the letters that come from our missionary brethren in the north, south, east, and west, you would see that they are just written in one strain, and it is this—"We have open doors here and there, north, south, east, and west. Men are asking us to go and teach them. We cannot ourselves accept these invitations, and we have no one to send." And they all agree in saying, "Send us some one to help us."

THE CRY OF THE HEATHEN.

And not only do the missionaries say this, but the heathen themselves are united in this one cry. I was witness to a scene not very long ago which I shall never forget. A woman was weeping over the grave of her husband, and there, beside his coffin, she said, in the midst of her tears, "Where has he gone? and how shall I go to him?" Thank GOD, there was some person there who was able to tell her that her husband had gone to be with the LORD, whom he had served, and to tell her how she too might follow him. But, alas! there are millions of men in China who are asking where their dead are gone; and, as they weep over the graves of their departed, there is no ray of light to penetrate the darkness of that gloom, and they ask in vain. There is no one standing by to tell them the way to prepare for death.

SHIPWRECK.

When I was coming home from China a few months ago we passed a wreck. We saw a small boat in the open sea containing some nine or ten shipwrecked sailors. They were natives of HU-NAN. As we approached, they held up one of their garments on a pole to attract our attention, and as we passed by they made frantic efforts to make us see them, and to urge us to take them on board. You should have seen the agony that was concentrated in those few moments when our vessel seemed to be going away leaving them! What mute appeals they made to us, for the wind was so high that no one could hear their voices; but we did not leave them. There was not a man on board that ship who would not have volunteered to go in the boat that put off to their rescue; and when they came alongside, there was not a hand that was not ready to help them on board; and when they were all on board, and put out their parched tongues, there was not one who would not have been willing to bring them water to satisfy their thirst, and food to satisfy their hunger.

It seems to me that those people represent the mass of heathen populations at the present day. We are on the vessel: we are safe. We can laugh at the raging of the elements, and ride safely through the storm; but the poor unblessed Chinese are floating away, battling in vain with the waves, and going down into the darkness of eternal gloom. *Shall* WE *not stretch out a hand to save them?* We have the water of life. We have that which will satisfy them. We have that which will save them for eternity if they only hear and receive it. May GOD stir up your hearts and mine to do *all that we can* to bring to these poor perishing ones the knowledge of the LORD JESUS CHRIST.

Dr. J. KENNETH MACKENZIE

(Of the London Missionary Society, T'ien-tsin,)

said: It is my privilege this evening to advocate the cause of medical missions. It was a great pleasure to me to receive at T'ien-tsin dear Dr. and Mrs. Schofield whom you sent out, and who are now labouring in T'ai-yüen Fu, in SHAN-SI. I believe that medical missions are extremely useful in China, and that they are CHRIST'S own way of working. Then the Chinese are a highly educated and highly civilised people, and they are not willing to be taught by the foreigner. But though highly educated and civilised they have no knowledge of the science of western lands, and they are very far behind in all medical and surgical knowledge. Therefore the medical missionary, when properly qualified for his work, and when his knowledge is consecrated humbly and devotedly to the service of his MASTER, is able to do a work of great usefulness among them. The medical mission gives the Chinese a practical illustration of what Christianity really is. They have much theory in China, but little practice; much empty talk, but little acting in the life. When we preach to them in the chapel, and tell them that GOD is love, and that we are to love our neighbour, they listen unmoved. They have heard the most beautiful and the most heavenly phrases from their own teachers. But when we go and show them what love is—when we go and tend their sick and their suffering—that is the way to teach the people in China what Christianity is. (Applause.)

THE T'IEN-TSIN HOSPITAL.

I would like to take you to our hospital in T'ien-tsin. The hospital there is built in the Chinese fashion. It was built with Chinese money, and in answer to prayer. Entering the double gates which lead into our open court-yard, and ascending a flight of stone steps, you find yourself on our verandah, which gives admission into the entrance hall. To the right is the dispensary and drug store. To the left is a large waiting-room and class-room.

I should like you to enter that waiting-room at nine o'clock any morning except Sundays.

At that hour you would hear the gong beating. If you entered the waiting-room—a room with benches all down it and on the side—you would see groups of patients sitting upon the seats. There would be a pale, emaciated man suffering from dysentery or consumption. Then there would be men with tumours or ugly wounds. There would be certain to be other persons who were partially blind, and sitting by their side would be their friends who had led them to the hospital that morning. As the gong beats, you would see a line of in-patients, those of them who could walk, coming with their dressings and their splints from the wards at the back, and entering the waiting-room for prayer, and they would take their seats on the forms. Then the assistants and students would come in, and one of Sankey's hymns which has been translated into Chinese would be given out—a simple hymn and tune. We should all do our best to sing, for the Chinese in that part of the country are not very good singers; but we all "make a joyful noise," as the Psalmist says. After we have sung our hymn, we read a portion of Scripture about CHRIST healing the sick, verse about. And then the brother who has charge—probably our brother Jonathan Lees—speaks to them about the miracle of healing, and points them to that JESUS who came to heal the sick, and to save, and to say, "The kingdom of GOD has come nigh unto you." Then we would have prayer, and our morning meeting would close.

THE DISPENSARY.

The medical missionary now crosses the hall into the dispensary, which is a large room fitted up with shelves and drawers, with a counter in front of the shelves and drawers. Behind the counter are the dispensers at work. The patients one by one come in. I may give you a specimen case—that of a man who is nearly blind, for blindness is fearfully common there. We see the man stumbling along; we examine his eyes, and tell him that with a slight operation, GOD helping, he will recover. We tell him that he must come into the hospital and submit to the operation. He gets frightened, and jumps back, and says that he will not have any cutting done to him. Then we tell the assistant to lead him to the ward at the back, where there are some other cases of the same kind. We know that a word from a fellow-countryman will be more persuasive than any word of ours. After talking to his fellow-countrymen he is willing to let us do what is necessary.

Then we visit the wards. The first thing you see on entering them is the native evangelist sitting by one of the bedsides with his Bible open. It is his duty, morning after morning, to go from bedside to bedside, speaking to those who are not in actual pain and suffering at the time, telling them of the GOD who loves them, and of JESUS who wants to save them. As we go from one sick bed to another, dressing the wounds of the patients and attending to their wants, we put questions to them about the books that are lying about, and the portions of Scripture; and we talk to them and urge them to pay attention to these things, and press them home upon them.

PERSONAL DEALING.

Our missionaries in China find that preaching to masses of heathen is not so telling as preaching to individuals, and giving them "line upon line, and precept upon precept," in personal dealing. And what better opportunity can you have of personally dealing, soul to soul, and man to man, than there exists in the wards of a hospital? You are seeing the same patients daily, and they get such a knowledge of Divine truth as they would hardly get in any other way. I am thankful to say that few leave our hospital in T'ien-tsin without having a pretty clear knowledge of the way of salvation. We cannot change their hearts, but we pray that GOD will do that. This is the work, dear friends, of a medical missionary in China, and the work which my friend Dr. Schofield is doing in T'ai-yüen Fu. It is a work which I should like to see being done in every district in China.

PRAYER FOR AN HOSPITAL.

When I went to T'ien-tsin four years ago I had had four years' previous labour in Han-kow with my dear brother Bryson. In T'ien-tsin, we had no money to begin a hospital, and we laid the matter before GOD. In that populous city, the port of Pekin, the great Chinese statesman Li Hung-chang lives. We thought that as he was so liberal-minded he might be disposed to assist us. We brought the subject before his attention in a memorial, and he received and considered it, and thought that the hospital would be an admirable thing, and—he laid the memorial on one side, as people are so apt to do with such documents. But GOD did not forget it, and we waited upon GOD. After waiting day after day, and week after week, we received no answer, and oftentimes we were very despondent.

But in two months the answer came. One day there came a courier, calling us to go up to the palace of this Viceroy, whose wife was at the point of death. The native physicians had said that there was no hope, and that she must die, and thus GOD influenced this statesman to send for us. We went up to the palace, and, GOD helping us, the patient was cured—not in one day, by a miracle, but gradually she became better, GOD blessing the means for her recovery. We should be all faith-healers in China, using the means which GOD has given us, but praying for His blessing.

THE ANSWER.

One day, after we had been in attendance upon the Viceroy's wife, the Viceroy said to us, "I believe that Western medicine and surgery can achieve what Chinese cannot. There is that temple there: you can have it for a dispensary." We opened a dispensary, and the Viceroy gave us large lumps of silver (we have no gold coin in China). He gave us an order to go and buy our drugs, and he said, "Whatever more expenses you have, send in the bills to me." Was not that an answer to prayer? GOD heard us, and influenced him to help forward the work.

One day this statesman said to me, "I feel it a privilege to be engaged with you in this work of healing, even though I am not a Christian." The work appealed to his heart, as it does appeal, and must appeal, to the hearts of all men, for it is CHRIST'S work. In heathen lands they have no hospitals—they are the outcome of Christianity, not of heathenism.

NATIVE LIBERALITY

After we had been working in this temple for some time, we wanted to establish a hospital with all the appliances necessary. We simply put the matter before our patients, and they readily responded to our appeal. They gave money liberally, and the hospital was erected by the Chinese themselves entirely at their own cost. In 1870, T'ien-tsin was the scene of a fearful massacre. The mob rose and murdered French sisters of the orphanage there, and many French priests, etc., at one blow. This place was the scene of that atrocious massacre; and now you see, first, their temple turned into a dispensary, and then a

hospital built, the work of healing the sick going on there from day to day. And not merely is prejudice broken down, which is a comparatively small matter, but the hearts of the people are savingly reached. I thank GOD that we can point to instance after instance where GOD has broken down the hearts of men and women who have been opposing the truth, when they once came to the hospital. Here is an instance of it.

A SOUL SAVED.

We had a husband and his son in our church. The wife would not enter the church, and was opposed to Christianity altogether. The son was taken ill with fever, and sent into the hospital. The mother's heart was yearning after him, and she came down to the hospital to nurse him; and while surrounded by the Christian influence and teaching there she gave her heart to the LORD, and became a member of our church. This is one out of many instances which are constantly occurring.

Again, it is very difficult to reach the upper classes in China. I do not underrate work among the poor. The Gospel is to be preached to the poor; but we must not neglect the upper classes. In China the medical mission is almost the only way to reach them, for the scholarly classes will not enter our preaching halls as a rule. They will, however, come to us when they are sick. When people are really sick, they do not much mind where the help comes from as long as they get help; and this applies to the rich as well as to the poor, and to the scholarly as well as to the illiterate. When they are sick and in pain they will come to the hated foreigner and get help; and then love will beget love, and confidence will draw out confidence, and so we get them to listen to what we say, and GOD helps us by this means to reach them also.

Dr. S. P. BARCHET

(Of Stuttgard, American Baptist Missionary Union,)

said: No one could look at this map of China, or could listen to the addresses of this afternoon and evening, without realizing what great things GOD has done for the CHINA INLAND MISSION, and, through it, in that far-away land of China. It is well that the journeys are represented in red lines, for they do mean a great deal of sacrifice; a wearing out of health and strength, involving in some cases a loss of life itself. As to the devotion of the workers who are there, I can testify, for I have had personal experience of it. I have had the privilege of knowing dear Mr. Hudson Taylor for a number of years, and many of the dear brothers and sisters in the Mission, and I have learned to love them and to co-operate with them in the field. GOD has indeed blessed their efforts, whereof we of other missions are glad; may you this day rejoice with us. Dr. Mackenzie has referred to them, and Mr. Bryson has, in eloquent terms, spoken of the labours of the men and women connected with the CHINA INLAND MISSION. I could not *speak* it as well; but I *feel* it no less, and I would only echo the sentiment which he expressed.

A PRACTICAL MISSION.

I do love the practical character of the Mission. They have shown the way into the interior, and have, as has been already mentioned, incited other missions to do likewise, by showing them how GOD can work through feeble instruments, if only they go in faith and have an earnest desire and zeal to serve Him.

I also like the practical Christianity which they evince amongst the natives, and this, by-the-by, is very catching, for the natives become also very practical Christians and good Christians too. I am not at all discouraged at the fact that there are at the present day only some twenty thousand native Christians in China. I rather take it as an encouraging sign, for the Chinaman thinks, before he makes a move; but although he may pull up a railway, yet when once the time comes he may build railways faster than we think of. And so it may be when China once begins to turn to CHRIST. There is already a great work underneath which we do not see; and when once a general move forward to CHRIST begins we shall see them flocking in vast multitudes, larger than our faith ever hoped for. This is my belief, and the LORD grant that the time may soon come.

The practical character of the CHINA INLAND MISSION is also shown in the medical work which they seek to establish in the interior, as other missions have already done nearer the coast. You have heard the most interesting account given by Dr. Mackenzie, whose work has been so greatly blessed, not only in curing the sick, for that is a small part of it, but in opening and winning the hearts of the people. The Chinese are naturally very suspicious of us. How can we come such a great way without some selfish motives? Now, when we can practically demonstrate that we really seek their welfare, then the way is open to us to preach the Gospel, and that is a great help.

THE OPIUM CURSE.

One more point I would like to touch, and that is the noble stand which the CHINA INLAND MISSION has taken about the opium question. I know that it is not a subject about which people like to hear, and it is not a subject on which I like to speak; but I stand here to bear testimony against that iniquitous traffic. I have spent a few years in trying to cure the poor victims enslaved by opium. If you could see but a hundredth part—or even a millionth part—of the misery that that opium has caused, you would cry to GOD and do what you could to stop the traffic, and you would do what is in your power to save the poor victims who suffer so from year to year. There is not merely the suffering which arises from their money having gone, and there is not merely the suffering caused by the body and soul of the smoker being wrecked (for we may say that both body and soul are destroyed by it), but look at the poor women who are sold into slavery for the sake of the opium! In this country if a man is a drunkard and beats his wife, he can at least be locked up or punished for doing so; but in China a man has absolute control over his family, and he can take his wife and his children, and sell them in order to fill his pipe a little longer, and finally he dies miserably himself! Look at the puny children that are found in the families where opium reigns. Look at the terrible misery throughout the empire, getting more terrible every year, for the practice is spreading in the far interior, as all those friends who have been into the interior can testify. Where thirty years ago it was hardly known, it is now grown and consumed by the natives.

OPIUM-CURING REFUGES.

We missionaries have done the little that we could; we are but feeble instruments, yet GOD will bless even

small efforts. You cannot remedy the evil already done even if you stop the opium traffic, but you can clear your hands as far as possible, and better something than nothing. And we can establish opium refuges; as our friend, Dr. Mackenzie, has spoken of having a dispensary in every district in China, so I would say, have an opium refuge connected with every principal mission station, that it may be a testimony against the traffic, and that the natives may see that we do seek to free them from this terrible curse.

During the last six years over 600 persons have been treated in our opium refuge at Ningpo. The majority of them, I am thankful to say, have remained cured—at least three-quarters of them, as far as we can ascertain. The full and final results we shall only know by-and-by; but even now the LORD has permitted us to see again and again souls brought to Himself—souls who were first convicted of their sin by being brought into the opium refuge.

May GOD bless you, dear friends; may He continue to bless us; and bless abundantly the CHINA INLAND MISSION.

Mr. JAMES CAMERON

(Of the China Inland Mission),

in speaking on "seven years' missionary travel in China, and its lessons," said:—I have listened with the greatest pleasure to all that the dear brethren from China have been saying. I have known some of them personally in China. The brethren belonging to the LONDON MISSIONARY SOCIETY I have met in their own stations, I have seen in their own homes, and at their own work. I am sure that the members of the CHINA INLAND MISSION will say God-speed to the members of the LONDON MISSION, and to the members of every other mission in China. It has been my privilege in travelling about China to visit the stations of not a few missions; and wherever I went I was received by all as if I had been a brother in the flesh, and not only as a brother in the LORD. When we go away to China as missionaries—and I believe that it is the same when we go to any other foreign country—we find that the LORD will not be at all in our debt. If we leave anything for Him He will give us far more, even in this life, than we have given up. To those of us who are labouring away in China, He has given brethren and sisters—one might almost say fathers and mothers—to receive us right to their homes and to their hearts. And, more than that, the LORD gives us spiritual children far away in that heathen country.

ITINERANT WORK.

My work has been that of an itinerant missionary. I believe in settled work: it is most important; and yet I believe that the work of the itinerant missionary is as important, if not more important, especially in the first stages of the work.

The speaker then gave particulars of the routes which he took in his journeys throughout China, and narrated various incidents connected with the places visited by him. The substance of this portion of his speech has already appeared in CHINA'S MILLIONS. He afterwards proceeded as follows:—

It is an easy matter to go over the map here, but it was not quite so easy to travel out yonder in China. We have no railways there, and I did not travel often by steam-boat. In the north we had carts without springs, we had also the wheelbarrow, but I preferred to use my own legs. In travelling that way we have to rest; and thus frequently we come into personal contact with the people. I believe that what Dr. Mackenzie said is very true; speaking to a large company of people is not everything. There is good done in that way, but perhaps even more good is done by coming into close and personal contact with the people, individually, or two or three together. In travelling on foot we meet with the Chinese by the way, and get into conversation with them. Then every three or four miles there is a little village with a tea shop, and we sit down, having a Chinaman on the right hand, and another on the left, and perhaps half-a-dozen or more in front of us. And they sip their tea and we sip ours, and we begin to talk. They are curious, and want to know all about us, and ask, "What are you doing here?" etc., etc. So it is not at all difficult to introduce the Gospel.

A NIGHT IN AN INN.

We introduce it here and there and everywhere. At night we come to an inn—not an inn such as you have here, by any means, and get a small room, or a small corner in a large room, without a screen or anything else. Our place is allotted to us, and the people hear that a foreigner has come. Well, they want to see him, and perhaps we have not been in three minutes before the whole place is full, right up to our very beds; aye, and they sit on the top of the bed too. There they are, staring at us, picking up our things and looking at them, and wanting to know all about them, and all they can about ourselves, even to our great great grandfather, and so on. We are able, in our turn, to ask them a few questions; and then we introduce the Gospel. I have seen them sit with me for hours and hours together. Sometimes in the evening we have, in addition to our fellow-travellers, the people of the inn—the assistants and the landlord, and perhaps his wife—for we do have the pleasure sometimes of seeing a woman in China, and of even speaking to her, although it is not often we are able to preach the gospel to them.

I have also had many of the *literati*, in the villages especially, and in the towns, they come in when they hear that we have books. I have lent the books to them sometimes, and they took them away and read them through, and brought them back to me before I left. I did not always give books to them: if they would not buy, I have said, "Take these home, and look them through, and bring them back." In this way we reach the literary men. In the cities it is much the same; if the people are at all quiet, the literary men often come into our inns and sit down with us quietly in our little room, and they talk with us about everything, you might almost say; but, of course, we keep our work before our minds, and the fact that we have not gone there to speak about science or anything else, but to tell the people about the LORD JESUS CHRIST who came from heaven and died that they might be saved. We try, by GOD'S help, to keep that always before our minds.

Then in the cities there are the magistrates. I have often had to go on business to their official residences, and there were very few who were not friendly and somewhat kindly in their manner. As a class I liked to come into contact with them, and I was able, I believe, in every case to speak the Gospel to them in their own homes.

ONE ONLY OFFER OF GRACE.

In this way, you see, the itinerant missionary comes into close contact with the various classes. In China the beggar has just as much right as you have to come and

sit down in the seat and sip his cash-worth or two cash-worth of tea. You may have a beggar on one side, and you may have a merchant on the other side; and there they sit. And, oh! dear friends, it is a solemn thought that, in coming into contact in that way with people, *we meet them but once, it may be, in a lifetime. Oh, what a solemn thought this is: they never heard of* CHRIST *before: they may never hear of Him again!* There are the people, in the far west or in the far north of China; the itinerant missionary is passing through, and he has to hurry on; but he tries to scatter the seed by the wayside, and, oh, it is *the first time that the poor hungry souls ever have had the offer of the bread of life.* Ah, friends, there it is! What are they to do with it?

Now, I want you to pray for blessing on the seed that has been sown in China. I want you to pray for the books that have been sold or that have been given away in China. You can even now help on the work of the LORD in that land. While you look at all those journeys on the map, just think that GOD gave me the privilege in those places, not only of telling the people that the LORD JESUS CHRIST came down from heaven, the Just to die in the room and stead of the unjust; but that I had also the privilege of leaving portions of the Word of GOD. Sometimes I used to sell a few hundred portions of the Scriptures in one day, and a few hundred tracts or other Gospel books; and sometimes I would go into a village or a hamlet and not get one to buy. Did I leave them without the Word of GOD? No, I did not. My desire was to leave with them this precious Word, and that, after I had gone away, GOD would lead them to take the books from their shelves and read them, and would cause the truth to take hold upon their hearts.

THIBETAN AND OTHER TRIBES.

In travelling about China, not only have I come into contact with Chinese, but in my western journey I came into contact with Thibetans and other tribes. I have stood sometimes and thought, "Well, if it were possible for me to divide myself up into parts, I would leave one part *there*, and another part *there*, and I would send another part *there*, and another part *there*." And why? Just that these people might have some one to tell them the good news of salvation. If it had been possible for you to have accompanied me in one of those journeys, if you had seen the need of the people as I saw it, I am sure that you would go home to-night and lay yourself on the altar before GOD, and say, "LORD, here am I. If Thou wouldst have me go to China, here I am. Take me and send me." May the LORD lay this upon your hearts to-night. In looking upon the people, what did the LORD JESUS say? He said to His own loved and redeemed ones, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the LORD of the harvest that He thrust forth labourers into His own harvest." Oh, shall He have to *thrust us* forth? Shall we not rather say, "LORD, here am I. Take me: send me."

The Rev. **J. HUDSON TAYLOR** then addressed the meeting.

The **CHAIRMAN**, in concluding, said: I wish you, dear young friends especially, to ask yourselves, "Has the LORD called me to work in China?" The LORD knows; I cannot help thinking that there are some in this room whom the LORD has called to China, though they do not know it. I am sure that you cannot listen to our dear friends who have been speaking to us to-night without feeling what a wonderful opening there is for those who have the highest qualifications, and for those who are thoroughly well educated. What a grand thing to be able to lay your genius, your knowledge, and all that you have at the feet of the LORD JESUS CHRIST, and go out to China, not only to preach the Gospel, but to seek to heal the sick. There are grand openings in China, and all classes of Christians whose hearts are touched with the love of CHRIST are called there to work for Him. I can only pray earnestly that it may please GOD to send out many, and I believe some out of this meeting to-night.

J. E. MATHIESON, Esq, then closed the meeting with prayer.

The Story of Mr. Fan, of P'ing-yang Fu, Shan-si.

BY REV. SAMUEL B. DRAKE.

THREE years ago there was a general distribution of Christian books throughout the province of SHAN-SI. Each book had an invitation printed upon it, to all persons desiring further information concerning the doctrine of the Christian religion to visit the missionaries at their homes. The work of distribution was carried on from the two centres occupied by Protestant missionaries in SHAN-SI, viz., T'ai-yuen Fu in the north, and P'ing-yang Fu in the south. The results of the work were most encouraging, for the books produced not only general inquiry about religious truth, but brought amongst us several men who have since become good Christians and earnest workers.

One of the men thus induced to come was a Mr. Fan, a farmer, and an inhabitant of a small village about twenty English miles distant from P'ing-yang Fu. He was a man of little learning, but of great energy, and a leader of the sect known as "the Secret Religion." The main object of this sect is the cultivation and practice of virtue. It is termed "the Secret Religion" because the members do not openly declare themselves such, as the Government has more than once terribly persecuted them, thinking them guilty of disloyalty to the present dynasty. As far as we can ascertain, the charge seems wholly without foundation.

In the capacity of leader of this sect Mr. Fan had a considerable number of disciples, and swayed no despicable amount of moral influence in the locality. Upon his becoming interested in the religion of JESUS CHRIST, Mr. Turner invited him to visit P'ing-yang Fu, and remain with him a few days. The invitation was cordially accepted, and the visit made. During his stay he conversed with others of his fellow-countrymen, who had abandoned idolatry and were then following CHRIST. Through this intercourse, together with the instruction received from the missionary, he gained much light.

The visit being at an end, Mr. Fan returned home. He reached his village in safety, but little prepared for the dreadful news which he received upon entering his house. When he left home he left behind him a wife, one daughter, and two little boys, all in perfect health; but upon his return the poor fellow found one of his sons wrapped in the stillness of death; for during his absence a wolf had entered his yard and devoured the poor child, who was playing there. As may be imagined, the father was in great trouble; but that was made heavier by the conduct of his friends, who declared that he himself was the cause of the disaster.

The Chinese are extremely superstitious in all things, but when dealing with foreigners, or with anything foreign, their superstition exceeds all bounds. For instance, the passing of the door by a foreigner is sometimes made to account for the slackness of business, and but recently a visit paid to a certain house by the writer has been seriously stated to be the cause of the subsequent illness of one of its inmates. No wonder, then, that the neighbours of Mr. Fan should think the cause of his trouble was his recent conduct. "Had he not," said they, "visited the house of the foreigners? was he not taking up a foreign religion? was he not dishonouring his ancestors, and forsaking the ancient and honourable customs of his native land? Surely he had offended the gods, and whilst in the act of apostasy the wrath of Heaven had overtaken him!"

Nor would there have been cause for wonder had the father taken the same view of the case, for the two facts, viz., his visit to the foreigners and the violent death of his child, occupying the relation they did in point of time, would, to a man in his circumstances, have the appearance of cause and effect; so to view them would have been in perfect harmony with all his previous notions; to view them otherwise, as he did, was in direct opposition.

The effect of Christian truth and the triumph of his faith are strikingly shown both by the view he took of the question and by the temper of mind in which he bore the trouble. He regarded the calamity as sent to test his faith and sincerity. His faith did not fail; on the contrary, it became stronger. He at once commenced to pray privately, and with the members of his household also, and henceforth was more pronounced in his conduct.

After the lapse of several months he again visited us, during which time he received further instruction. He returned home, and, alas! he was again met with the terrible news that during his absence a wolf had entered his yard and devoured his only remaining son! The bitterness and the pain of a sorrow like this must be experienced to be understood; language cannot describe it, and we shall not, therefore, try to do so. Those who have their little ones around them, and have experienced the pride and love of parents, can imagine what pain would rack their hearts, and how blighted their future would be, if they had two boys violently killed by wild beasts, and that within six months of each other. But not in mere imagination, but in dread reality, all this was endured by Mr. Fan.

As on the former occasion, so also on the present, his well-intentioned but misguided neighbours confidently asserted his own apostasy to be the cause of his loss; and thus again his faith was tried, and tried severely, too; for had not their charge the semblance of truth? The unfortunate man was compelled to ask himself, "Have I not been to the foreigners twice, and on both occasions been overtaken by calamity? Am I right, or wrong? have I exchanged falsehood for truth, or truth for falsehood?" Such questions are always the most important that it is possible to propose, and under the best of circumstances are frequently difficult to answer. But in the case of a man brought up in heathenism, and who had commenced to abandon its superstitions before two such portentous events as those above-mentioned took place, such questions are proposed and answered under the most unfavourable circumstances possible.

In all such cases the answer given will be in favour of what the inquirer most firmly believes; and so it was in the present case. For although Mr. Fan understood but little of Gospel truth, yet what he did understand he deeply loved and firmly believed. As the father out of whose son the disciples were unable to cast the dumb spirit, a circumstance likely to destroy his faith in the healing power of CHRIST, yet declared, "Lord, I believe; help Thou mine unbelief," so Mr. Fan boldly pronounced himself a believer in JESUS, made a public profession of His name by baptism, and sought to persuade his friends to do the same.

A MONTH'S WORK IN A CAVE.

After his conversion, Mr. Fan earnestly sought to persuade his friends to throw away their idols and accept Christianity. With this end in view he invited them to meet at his house for worship. The invitation was accepted by some three or four persons, who after the lapse of several months became very much interested in the new doctrines, and desired to know more about them. They plainly saw, however, that there was one great obstacle to be removed before they could be considered to have embraced Christianity. This obstacle was the use of opium.

They argued thus: "JESUS commands us to repent of our sins; now here are we smoking opium, which even our own countrymen regard as a sin; if, therefore, we obey the commands of JESUS, we must discontinue the use of this opium, as well as forsake all other evil practices." Having reached this point, they then inquired how this difficulty could be overcome. They knew that we had opium remedies at P'ing-yang Fu, but that city was twenty English miles away, and to go there and remain until they should be cured would require a month's absence from home.

Just at that time I was visiting Mr. Fan weekly, for the purpose of reading the New Testament with him. On one occasion he told me the difficulty of his friends, and after some conversation it was arranged for me to go and stay at his house for a month or so, for the purpose of curing the men of opium-smoking.

Mr. Fan's house is a cave. In the cities and towns of SHAN-SI the houses are generally substantially built; in the villages mud houses are very numerous; but among the hills (and in the whole province of SHAN-SI one cannot lose sight of hills) caves are very generally used as residences. A few words to describe these cave dwellings may be interesting.

First of all, three or four parallel tunnel-like excavations are made into the side of the hills. Sometimes these tunnels are twenty or twenty-five feet long, from ten to twelve feet wide, and from eight to twelve feet high. When rooms sufficiently large have been formed, a doorway is broken through each of the earthy partitions, to admit of communication with each room from the inside of the house. Then the fronts are built up with bricks, leaving an open space for one general outer doorway, and a small window for each room.

Some of these caves are very neatly finished, the inside being faced with bricks, and the brickwork again nicely varnished. This class of cave affords anything but an uncomfortable residence. Others are only made tolerably smooth, and plastered with mud; but even these, when whitewashed and supplied with good chimneys, may be rendered very comfortable. Others again are plentifully

supplied with mud, but are destitute of both whitewash and chimneys; in these dwellings, as might be supposed, a chimney-sweep and a mason could be employed with advantage.

The cave in which I lived a month belonged to neither the first nor the last class, but was an indifferent middle-class cave. The room I occupied was large, being twenty-five feet long, ten feet wide, and about fourteen feet high. It was supplied with an indifferent chimney, a stove-bed, and a paper window, one square yard in size. It contained also by way of furniture the following articles, viz., a good stock of winnowed grain of several kinds, a heap of coals, two stools, and one small stand.

CURING OPIUM-SMOKERS.

I must now proceed to relate what work was attempted and accomplished in this cave. Immediately after my arrival at Mr. Fan's house two men presented themselves, and expressed their earnest desire to be set free from the habit of opium-smoking. I told them that if they wished to abandon the use of the drug simply because of its being an inconvenient and expensive luxury, I had but little hope of their success. But if, on the other hand, they wished to break off the habit because they felt it to be wrong in the sight of GOD, and because they wished to reform their lives, if they would promise to ask GOD to help them to do so, then I felt quite sure of success. I then gave them some anti-opium pills, and made an arrangement with my host to furnish them with sleeping room, for a few nights at least, lest they should be tempted by their friends to take their evening pipe.

The patients slept in the room adjoining the one which my host and myself occupied. This rendered close observation possible; and it was very instructive to see how the poor fellows had to struggle against the habit they had long ago contracted. During the first night one of the men experienced the craving for the drug, and called for Mr. Fan, that he might teach him how to pray. He had never prayed before, and a form of prayer was repeated to him; this prayer was repeated by him, and soon after he fell asleep.

THE FEARFUL OPIUM-CRAVING.

Several other men, who had previously expressed themselves desirous of breaking off the use of opium, when the decisive moment arrived faltered, for they feared "the craving." This craving must indeed be terrible, in imagination and in reality, for whenever one speaks to Chinese about abstaining from opium, they invariably speak of "the craving" as the insurmountable difficulty. So it was with the poor fellows referred to, and consequently they determined to wait a few days to see how the other men fared in this respect.

The next day they came several times, and they continued to do so for three or four consecutive days. Whenever they came the subject of conversation was "the craving." Fortunately the patients were able to assure them that it was not unbearably severe, and that they might safely venture the risk. They were not, however, easily persuaded to believe this testimony: they questioned and cross-questioned the men, until convinced that they told the truth. But when the confidence of the inquirers had been won, they at once commenced to take our remedies.

After the first week had passed the news of my arrival had reached many of the surrounding towns and villages, and there was quite a rush of visitors. Some came merely to have a peep at the foreigner, but others came to inquire about the opium. They asked each patient particularly about "the craving," and hearing a favourable report, they likewise declared their readiness to try and break off the evil habit. As the days passed on several other persons came and did the same, until at last we had nineteen patients in all.

THE PATIENTS INSTRUCTED.

As the patients wished to remain with us through the day, as well as night, I began to devise some means of employing their time profitably, so I gave them each a copy of the Ten Commandments with commentary, and asked them to commit both to memory. Some could not read much, but others could do so fairly well, and the latter helped the former. The proposition was readily accepted by all, and raising their voices to an uncomfortably high tone, they began to repeat the characters. When the book first given was memorized, it was followed by a catechism, and in some cases this was again followed by a copy of one of the Gospels; so that during the month some of the men committed to heart the contents of at least two books, and others part of a Gospel besides.

In addition to the work of attending to the patients, there was that also of receiving the visitors. A considerable portion of each day was absorbed by this work. Sometimes as many as ten or twelve persons would present themselves at the same time, their visits generally extending over two or three hours. Their conversational powers were continuously exercised, and their capacity for tobacco-smoke abundantly attested. Of course these prolonged visits afforded many opportunities for religious conversation, but frequently the room presented the appearance of a smoking-saloon rather than a preaching-hall.

OTHER VILLAGES VISITED.

As at times there was a little leisure, and that necessary commodity fresh air was scarcely ever allowed to enter my room, I determined to visit as many of the adjacent villages as possible. I was able at different times to visit fourteen, and leave tracts and books in each.

These three departments of work absorbed the greater part of my time, yet we contrived to hold two services daily—morning and evening—with all persons who desired to meet with us. On the whole these services were well attended, especially that in the evening, when from twenty to thirty would meet together.

Thus the period of my visit was spent, and the circumstances were so peculiar, the experience so novel, and the work by night as well as by day was so trying and exhausting, that it quite formed an epoch in my life. And what has been the result of this work? During my stay six persons were cured of opium-smoking, and thirteen others nearly so. The latter required a few more days' attendance, and were left in charge of my host, who by that time knew how to proceed. Ultimately they were all cured.

Before leaving I asked how many were willing to learn more of the doctrine, and to promise to meet together to worship GOD. In reply nineteen expressed their willingness, and promised to do so. I felt, however, that this work could not be regarded as substantial until it had been tested by time, and therefore purposely withheld the report. But now rather more than twelve months have elapsed; time has tested it, and I am glad to be able to state that the work has not gone back in the least; on the contrary, it has grown and spread. During the interval, Mr. Fan has cured more than one hundred opium-smokers; twenty-five or six persons now meet at his house every Sunday for worship, and six of their number are applying for baptism.

Persecutors Saved; Further Tidings from Ku-cheng-tsih.

THOSE of our friends who read the remarkably interesting story of the converted soldier, and of the fruits of his work in his native town given in last month's number of CHINA'S MILLIONS (pages 99-101), will greatly rejoice with us in these further tidings, and pray for continued blessing.

FROM MR. A. G. PARROTT, OF YANG-CHAU.

I sent our native brethren Hsia and Chen Loh-ts'uen to Ku-cheng-tsih a fortnight or more ago. They have just returned, with a most encouraging report of the work. You will remember that Mr. Tomalin baptised eleven of the candidates, who satisfied him as being really regenerate. They have all stood faithful to CHRIST amidst much petty persecution; and we rejoice to know that many of those who most reviled them for destroying their idols and worshipping a strange GOD, are now believers in the LORD JESUS CHRIST, and have sent their names to me as candidates for baptism. They acknowledge that the remarkable conduct of the worshippers of the true GOD under persecution and cursing has convinced them more than anything else of the truth and value of their profession.

Last year a certain old woman of seventy-eight and her son were very bitter, and did much to try the Christians. She has a daughter and son-in-law who are faithful followers of the LORD JESUS, and this made her more than ever a reviler of the new religionists. The wicked son—a great opium-smoker—died last year; and the woman was on her death-bed when our two brethren Hsia and Chen arrived.

The Christians are very zealous in Ku-cheng-tsih, and preach the Gospel to everybody, and there was still hope that the old woman would repent. Prayer was made for her repeatedly, and our brethren visited her, but all appeared in vain.

A few days before their departure, however, the old woman could hold her own no longer; confessed her belief in CHRIST, and at once ordered her friends to pull down the idols and paper-gods in her house. This they very readily did, and in less time than is needed to write it, they were destroyed and scattered to the winds. Now everybody rejoiced that their old enemy was also converted.

The old lady in a few days sent for her friends the Christians to pray that she might be taken home speedily: she felt that her end was near, and longed to be at rest. Prayer was made for her, and the friends dispersed. Her daughter (baptised last year) remained with her mother some time, and then went out. The old lady feebly pushed a chair before her to the outside of the house, and prayed under the open heavens that GOD would relieve her sufferings (she could not take any food) by calling her home to heaven. She returned in the same way to the house, and lay down on the bed; and when her daughter came in, she found that her mother had passed away, with a happy expression on her face.

Every Christian followed the corpse to the grave, rejoicing in her victory over Satan. They put all the persecution down to that great enemy of righteousness. Here was a glorious end of seventy-eight years of heathen darkness and sin.

Our brethren visited other persecutors, and some were brought to repentance. One invited them to stay to supper, and agreed to reading and prayer afterwards, and actually kneeled down with them to pray. Next day he sent expressing his wish to become a Christian, and he has asked to have his name placed among the list of thirty-six men and women and ten believing children who desire baptism.

The most prominent man among the little party of Christians is a Mr. Hiang, one of the chief men of the town. He keeps a medicine-shop, but closes it on Sundays, telling the people it is a day of rest. He preaches the Gospel to everybody, and the country-people come in, every alternate third day, to attend the market or fair and buy provisions. Mr. Hiang has sheet-tracts posted up all round his shop, inside and out, and sells Scriptures to any who wish to know their contents.

There are two families in another village, ten or twelve miles from Ku-cheng-tsih, who believe the Gospel, and invite us to go and teach them. The work there also is particularly encouraging. Everybody knows that the people do not become Christians for what they can get from the foreigner, and hence there is much more friendly feeling toward them than at first. One young brother was taken before the mandarin for believing the Gospel; but he very boldly defended himself, and preached the glad tidings to his judge.

A day or two before our brethren Hsia and Chen took their departure from this place, there was a great idolatrous procession. All the Christians went in a body to the gate of the temple, and one after another preached the LORD JESUS, and testified to the great power of His Salvation. The people professed to leave the idols, and listen to the strange boldness of those who dared to speak against the gods of their village.

INTERESTING ENQUIRERS.

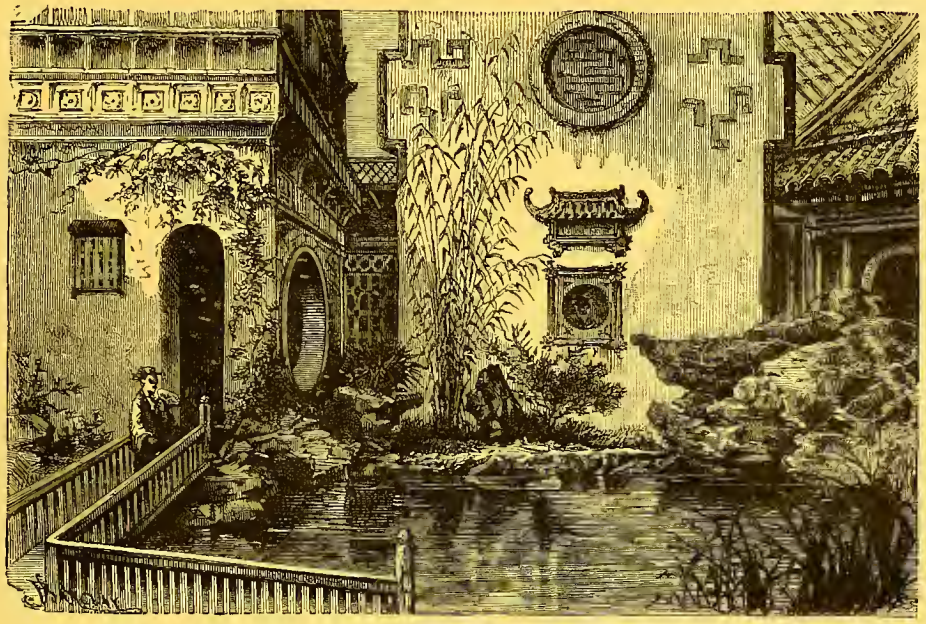
I could refer to many cases of interesting enquirers. One old deaf man has three sons who believe, much against their father's will. But he is so deaf that they sing and pray in the house without being heard. Another lad was beaten by his father for worshipping JESUS, but only thereby the more emboldened to pray again. Little children refuse to burn incense to the idols, saying, "We must not do this now we worship JESUS."

This is all the result of the soldier's labours. I hope to see a similar work in a city in the north of GAN-HWUY, to which a man returned a few days ago, after hearing and believing the Gospel here in YANG-CHAU.

BAPTISMS IN SHANGHAI.—Four native converts, the first-fruits of the ministry of Mr. Judd and his colleagues amongst the inhabitants of Shanghai, were baptised on Sunday, June 17th. Two of these men are threatened with severe persecution, and need our prayers.

Dr. R. H. A. SCHOFIELD reports the continued improvement of **Mr. PIGOTT**, whose severe injuries were referred to last month. We feel very thankful for the recovery of so valuable a labourer.

China's Millions.



GARDEN OF SHEN-SI GUILD, HAN-KOW.

Winning Christ.

SOME of our readers will be already aware that telegraphic intelligence has reached us announcing the death of Dr. Schofield, from typhus fever, on the 1st of August, at T'ai-yüen Fu. "JESUS wept": we have often felt thankful for the record. There is no change in Him; and we feel sure that He has comforted and will sustain the beloved bereaved ones in China, and those at home who are mourning Dr. Schofield's loss. In the presence of their deep heart-sorrow, it scarcely seems fitting to speak of the grief which his removal has occasioned us; and yet we have lost a true and trusted friend—a brother beloved—and we cannot easily express our sense of the loss which the Mission has sustained in the removal of so capable and so valued a labourer.

But great as is our loss, greater still is his gain. We feel most thankful, however, that before his removal he had had the privilege of labouring for GOD in China, though but for a brief period, and of seeing the fruits of his labour in precious souls saved by CHRIST. He had also had the joy of knowing of lives saved, of sight restored, and of other bodily benefits conferred through his medical and surgical skill. Looking back as he now does on life's finished story, we feel sure that there is no part of that life for which he is more thankful than for that spent in China. His own words deserve our thoughtful attention. "*What* we owe to HIM we shall never *fully* realize in this world; but, personally, I have found that by living in the midst of this vast heathen land, one gradually realizes it *more and more*." No price is too great to pay for this precious realization!

But a few hours ago we noticed in the birthday text-book of a friend, under date January 18th, the autograph of our beloved brother—R. Harold A. Schofield. The text opposite to it was Phil. iii. 7—"What things were gain to me, these I counted loss for CHRIST." And this verse followed:—

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

It would not be easy to connect more appropriate words with the memory of our departed brother. Much that he left was gain to him, yet gladly he counted it but loss for the excellency of the knowledge of CHRIST JESUS his LORD!

Do we give sufficient attention to the subject of winning CHRIST? It is our joy and privilege to know HIM as GOD'S unspeakable *gift;* but none knew this more fully than that Apostle who, in one moment of time, was changed by the revelation of JESUS CHRIST from Saul the persecutor to Paul the humble, the devoted, the indefatigable servant of GOD and of HIS Church. He well knew that he himself was "washed," and "sanctified," and "justified in the name of the LORD JESUS and by the SPIRIT of our GOD." But was he satisfied with *this* knowledge? or was his soul-consuming desire, *at all possible cost*, to *win* CHRIST; and *thus* to know HIM, and the power of HIS resurrection, and the fellowship of HIS sufferings? Oh that CHRIST may be so known by each one of us as a "living, bright Reality," that our one desire—our one absorbing heart-passion may be, that we may personally *win* CHRIST—may personally know *Him* as the Apostle longed to do.

What is meant by winning Christ? The meaning of the verb is to gain—by traffic or exchange. We are but finite beings, and it is no more possible for two objects to occupy at the same time the same place in our hearts, in our thoughts, in our estimation, than it is possible for two material objects to occupy at the same time the same space or locality. In the case of many a believer it may be truthfully said that CHRIST has a large place in his heart, though he could not perhaps fully say, CHRIST *is* all, *in* all; much that is gain to him has not yet become loss that he might win CHRIST.

How may we win Christ? By gladly surrendering, on our part, that which naturally we should most value, in His service; and also by heartily acquiescing in each loss and each cross which a FATHER'S love ordains.

In the Epistle to the Hebrews we find a remarkable expression: "Now hath He *promised*, saying, Yet once more, I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things which are made, that those things which cannot be shaken may remain." We know that He *does* remove many a source of joy, and we know that He *does* reveal HIMSELF through the removal more fully than ever before; yet, perhaps, we should scarcely have prefaced the statement with the words, "Now hath He *promised*," or thought of these removals as of blessings to us, as well as to those who are taken. Theoretically we know that "HE doeth *all* things well," and that "*all* things work together for good to them that love GOD,"—but it is a triumph of faith which brings great glory to GOD when, in the time of nature's sorrow, the whole soul of the believer rejoicingly accepts the LORD'S dealings, and sings—

"Thy wonderful, grand will, my GOD,
With triumph now I make it mine;
And faith shall cry a joyous Yes!
To every dear demand of THINE."

When flesh and heart fail, when our fondest hopes and desires are crossed, when it is quite clear to us that it is HIS will, not *ours*, that is being done, and our hearts are still enabled to rejoice in that will—then indeed do we *win* CHRIST; and oh, what a winning is that! When the heart wonders if it be possible that the LORD is a brighter Reality to the one absent from the body, than to the one whose tears are still flowing; when the wish, even, that it could have been otherwise is not permitted to rise in the heart, that is wholly occupied by the reigning One; then do we truly win CHRIST, and practically find that HIS love, "so pure, so changeless, *satisfies* the heart." Yes, "Satisfies its deepest longings, meets, supplies its every need"; and the one prayer is—

"Ever lift THY face upon me,
As I work and wait for THEE;
Resting 'neath THY smile, LORD JESUS,
Earth's dark shadows flee.
Brightness of my FATHER'S glory,
Sunshine of my FATHER'S face,
Keeps me ever trusting, resting,
Fill me with THY grace."

Beloved friends, our SAVIOUR'S words are true: "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of GOD'S sake, who

shall not receive manifold more in this present time, and in the world to come life everlasting." In many letters Dr. Schofield testified *his* thankfulness at having been permitted to go to China and labour for GOD there. Who now will follow him, as he followed CHRIST? Who will fill his vacant place, and take up his falling mantle, and not only carry on his work, but personally *win* CHRIST?

J. Hudson Taylor.

Letter from Dr. Schofield.

[*We are permitted to give the following touching letter, written by Dr. Schofield for private circulation among his own personal friends. Many of our readers will value it as a message from him who is no longer with us.*]

T'AI-YUEN FU, SHAN-SI, N. CHINA.

MY DEAR FRIENDS,—Yesterday (Christmas Day) at morning worship in our little Mission Hospital, we sang in Chinese the well-known hymn—

"Who is this in yonder stall
At whose feet the shepherds fall?"

and as I tried to tell to some (*who had never in all their lives heard the Gospel*) "the old, old story of JESUS and HIS love," I was led to think afresh, "Why did the SON of GOD lay aside His glory, and stoop to the manger of Bethlehem and the cross of Calvary?" and the answer came to me, "The Son of Man is come to seek and to save that which was lost."

What we owe to Him we shall never fully realise in this world, but personally I have found that, by living in the midst of this vast heathen land, one gradually realises it more and more. I will not now try to picture the contrast between a Christian and a heathen home, a Christian and a heathen deathbed (the one radiant with the light of heaven, the other with no hope of a glorious immortality). It is a contrast which must be felt and seen to be appreciated.

To me it seems unutterably sad that now, more than 1,800 years after the ascending SAVIOUR gave His great commission to "go into *all* the world and preach the Gospel to every creature," there are hundreds of millions in this vast empire who have *never so much as heard of* CHRIST.

When I was preparing to come to China three years ago, some of my best friends tried to dissuade me on the plea that there was so much need at home. How I wish that they, and all who use this argument, could just live here for awhile, and see and feel the need for themselves! They would then be disposed to ask—not as some did, whether *I* had a special call to go to China—but rather, whether *they* themselves had a special call to stay at home. Only a few years ago the interior of China was sealed; now it is widely open, and missionaries can traverse every province, and are settled down, and live in all the provinces but two. Surely this is a loud call to more prayer.

Yesterday 1,000 cash (about 3s.) was put into my hands as a contribution in aid of the Medical Mission here, from the girls in the mission school. This sum has been saved out of their pocket-money. They receive three cash (rather less than half a farthing) weekly, and something like two-fifths of their pocket-money they have given to the Medical Mission. If English Christians were to give, not in this liberal style, but only one-tenth of their income to the LORD'S work, the Protestant missionaries in China would not now number under 400, but 4,000 or 5,000.

Some of you, I know, are interested in and work for China; others, perhaps, have as yet never seriously considered the subject at all. My object in writing this letter is to implore you all to consider those here who are "sitting in darkness and the shadow of death," as you consider the poor in England at Christmas-time. All of you can help by daily, earnest, believing prayer, all can help by giving money, and some, at least, can help by giving themselves to the work.

I have long felt the great need of lady medical missionaries in China. According to the last published list of missionaries, there is *not one* English lady of real skill in China (although more than one has gone to India), but there are already eight American ladies (medical missionaries) in China. One American mission alone has five such ladies in the field. Whatever be the opinion held as to the desirability of women entering the medical profession at home, there can surely be no difference of opinion as to the desirability of their working as medical missionaries abroad.

Here in China there is abundant scope and great need for work, which no male missionary can attempt, and such work always furnishes the best opening for the Gospel.

In conclusion, may I beg you, in your prayers for China, not only to pray the LORD of the harvest to send out more labourers, but also that we who are already here may by our lives and words give witness of CHRIST and His power to save?

Yours affectionately,

R. HAROLD A. SCHOFIELD.

P.S.—Accompanying this letter is a copy of "The Truth about Opium-smoking," which please accept from me. The statements recently made on this subject have astounded me. No one who can speak Chinese, and who daily mixes with the people, can for one moment doubt that opium-smoking is an awful curse. Among the many hundreds of poor opium-smokers who in the last two years have applied to me for help, I have not found one who defended the habit. If, as some assert, opium-smoking be an innocent luxury, why should thousands all over the empire be continually seeking help to give up the habit? Will you all pray that this our national sin in forcing opium on the Chinese may be speedily abandoned by England?

Medical Mission, T'ai-yuen Fu, 1882.

BY R. H. A. SCHOFIELD, M.A., M.B., F.R.C.S.

THROUGHOUT 1882 the Medical Mission work has been carried on, and we have to thank GOD for continued health and strength, enabling us to remain at our post throughout the year except for four weeks in August, when during our absence at a temple in the hills Messrs. Landale and Pigott kindly carried on the work of the dispensary.

Early in the year our in-patient accommodation proved insufficient, and we were very thankful when the house next door became vacant; we rented it for 4,000 T'ai-yüen Fu cash (about 10s. 6d.) monthly—no great sum, considering that it contains nine rooms of various sizes, suitable for in-patients, besides three kitchens, etc., built round two courtyards, and capable of accommodating from twenty to twenty-five in-patients. This we use as a hospital for the men, and a doorway through our garden wall renders it quite easy of access from our house.

We have already found the advantage of having several small rooms rather than a few larger ones, both because it enables the members of the same family to enjoy more privacy, and also because we can thus put a comfortable private room at the disposal of any gentleman or lady who may wish to become an in-patient.

The dispensary has been open as usual from 1 to 4 p.m. on Wednesday and Saturday afternoons, the usual number of patients being thirty to sixty men and ten to twelve women. Often more than one hundred have been present, and once the attendance was one hundred and fifty.

SPIRITUAL WORK.

Our native helper (Yang Cheng-teh) left in the spring to return to his home in Wu-ch'ang, and thus during the year the preaching has been generally left in the hands of the foreign missionaries. It has been my great privilege to share in this, the more important part of the work, which last year, owing to my slender acquaintance with the language, I was obliged to leave wholly to others. Only those who have worked in heathen lands can have any conception of the difficulty of conveying a clear and definite idea of the Gospel message to those who have absolutely no knowledge of CHRIST.

I would beg the readers of CHINA'S MILLIONS to pray that GOD'S SPIRIT may so work in the hearts of the patients as to produce a sense of sinfulness and need.

Thousands have heard the Gospel for the first time in their lives; tracts are given to all who can read, and though no actual results are yet apparent, we are certain that sooner or later they will be manifest. At least we can be thankful that the patients characterise the preaching of the Gospel as "Exhorting men to the practice of virtue," often saying, "These are good words," "It is all good doctrine," etc., but we long to see them really feeling its power.

With the in-patients we have daily morning worship. Many have learnt one or two simple prayers, some few a catechism, and several chapters in the New Testament. Three have expressed a desire to become Christians, and on February 10th, 1883, one of them (the young man named *Kao* from Ho-nan. See report, CHINA'S MILLIONS, October, 1882) was baptised, to our great delight. He has been lame for a long time, owing to a chronic disease about both hip-joints, and can only walk very slowly with the aid of a stick. At present he remains in the hospital. Being able to read and write well, he is useful in many ways, but especially in putting the Gospel before the other in-patients, and we trust he will soon be used in leading many to CHRIST.

Several other in-patients have been much interested in the Gospel during their stay with us, and could they only be visited in their homes, some would be won to CHRIST. We are, therefore, praying GOD to raise up some native evangelists to follow up these cases, for it must be evident that this is urgently necessary to make the work really effectual.

During the latter part of the year a Bible-class has been regularly carried on on Sunday afternoons for such of the in-patients as cared to attend.

THE MEDICAL WORK.

Some particulars of the medical part of the work will probably prove of interest.

The total number of *different* cases treated during the year has been 3,247 (as compared with 1,851 last year 1881). Of these 32 were visited at home, 105 were in-patients, and 3,110 out-patients :—

In-patients.	*Out-patients.*			
		* MEN.	WOMEN.	TOTAL.
Medical, 19	New Cases,	2,562	548	3,110
Surgical, 86	Old Cases,	2,835	686	3,521
Total 105		5,397	1,234	6,631.

Thus the total attendance at the dispensary during the year has been 6,631, as compared with 3,204 last year.

Surgical operations (including 128 abscesses opened), 292. Of these 47 were performed under chloroform.

During the year, I am thankful to say, only one death occurred in our little hospital (from exhaustion after prolonged spinal disease).

The out-patients have nearly doubled, and the in-patients more than doubled in number during 1882, as compared with 1881. We are especially glad for the increase in the number of in-patients, for they are the most likely to derive spiritual as well as physical good from the work ; and since many of them come from considerable distances (one 500 *li* = 170 miles), we may hope that the truths they have heard, and the Christian books they take home, may prepare the way for the preaching of the Gospel in many places hitherto unvisited by any missionary, native or foreign. The out-patients registered as new cases are only those who have personally received treatment at the dispensary, no account being taken of the many hundreds who send for and receive medicines through friends, nor yet of many in different villages who have been supplied with medicines from the dispensary through the agency of missionaries who have visited them.

OPERATIONS.

During the year many more operations were performed under chloroform than in 1881. Most of these could not have been undertaken but for the kind and efficient help of several missionaries here. My wife has assisted me in most of the eye operations, and in the operations on women. The cases treated included almost every variety of disease commonly met with at home, malaria and dysentery, so frequent in central and southern China, being here very rare.

DISEASES.

Rheumatic fever, so very common in our damp climate at home, appears to be almost, if not entirely, absent in this bright, dry climate. On the other hand, *rheumatic pains* and *neuralgia* of all sorts are very common here, partly, no doubt, owing to the sudden changes of temperature, but chiefly, I think, to the unwholesome habit of sleeping on the heated surface of a k'ang (stove-bed), which, with the absence of flannel under-clothing, renders the body much more susceptible to a sudden chill.

Dyspepsia is exceedingly common, due partly to the Chinese habit of bolting food without sufficient mastication, and also to the inevitable overloading of the stomach by those who take only two meals a day.

Bronchitis and *phthisis* are very common.

Hernia.—A good many cases (forty-three in all) applied, but unfortunately we were only able to supply seven with trusses, as our funds did not permit us to keep the requisite stock in hand.

Carbuncles.—An official (aged forty-five), specially summoned from Tientsin by the Governor of SHAN-SI to help in the suppression of opium-smoking and the cure of the smokers, was treated in his own house from October 27th to November 2nd. When first seen the carbuncle on the back of his neck was large, so a guarded prognosis was given. In spite of all treatment, it steadily increased, till on November 2nd it covered the whole back of the neck and a large part of the scalp, measuring eight inches from above down, and ten inches from side to side. His friends were prepared for the worst. On November 5th he died.

Eye Diseases.—Eighty-two operations were performed during the year. Sixty-one patients with cataract applied; in many the disease was only just beginning. Nineteen patients were operated on ; in ten patients one eye, in nine patients both eyes, making the number of eyes operated for cataract 28 ; of these twenty-three recovered good vision, for which the patients were naturally very grateful. Only four of these patients could be supplied with the necessary spectacles, as the funds did not permit of any larger stock being kept in hand. One poor man, aged fifty-five years, with double cataract, for all useful purposes blind, groped and begged his way to the hospital, a distance of fifty miles, taking about a fortnight to accomplish the journey ; he recovered good vision in both eyes, and was naturally delighted at being able to walk home in two to three days.

Another patient (a woman, aged forty-seven) was dismissed from her situation being blind, with double cataract. In her despair, she tells us, she twice attempted to commit suicide by jumping into a river and down a well, but was prevented on both occasions. A friend then brought her to us. Both eyes were successfully operated on, and she is now able to sew and work, and will probably remain with us as an attendant on the female in-patients. She is particularly useful in this capacity, as she is a strong, active woman, with large (*i.e.*, uncrushed) feet.

Small-pox is accountable for a large number of deaths annually in China, and also causes a large number of those who survive to lose one or both eyes. Eleven cases of total blindness, besides many partially blind from small-pox, applied to us during the year.

Dislocations.—Seven cases of dislocation of the hip-joint were seen, in three of which, from the length of time that the displacement had existed, no attempt was made at reduction. In the other four cases the dislocation was reduced after having existed for two or more months (111 days in one case).

Wolf-bites.—Wolves are very common, and often carry off children in the villages. Six cases of wolf-bite were seen : in one little girl, aged eight, the thigh was terribly mangled by three great wounds several inches long, more than half the skin was stripped off and hung down in large folds below the knee. The parents were told that the only chance of life lay in amputation close to or through the hip-joint, but, of course, would not consent to it, and in about ten days she died.

SUICIDAL ATTEMPTS.

Out of thirty cases of attempted suicide during the year, in which the friends had applied for help, twenty-seven had taken opium ; in the other three cases arsenic, cosmetic powder, and oil of almonds were used.

In twenty-one cases sulphate of zinc and coffee were sent, with full directions. Most of these recovered ; but I was uuable to ascertain the exact number of those who died. Six cases I attended personally ; of these four recovered and two died. In the case of one woman, who was very deeply and dangerously under the influence of the drug, artificial respiration, steadily persevered in for three or four hours, certainly saved life when other means proved unavailing.

* This number includes eighty-six opium-smokers.

Rev. A Sowerby (English Baptist Mission), has attended twelve cases, and Rev. T. Richard one case during the year; of these ten recovered and three ended fatally. This makes the total number of opium-suicide cases treated during the year forty.

In many cases we are summoned too late to be of any service. The Chinese have a great variety of remedies for these cases, but in most cases their treatment fails from want of a clear perception of the two great points to be aimed at: (1) A speedy and thorough evacuation of the stomach, and (2) the use of various stimuli to counteract the drowsiness which ensues as soon as the drug has been absorbed into the system.

From the above statement it will be apparent that opium-suicide cases are terribly common in this city; generally they are the outcome of some domestic quarrel —often between daughter-in-law and mother-in-law. Suicide in any form is regarded by the Chinese as the most terrible revenge they can take.

OPIUM-SMOKING.

We have continued during the year to sell anti-opium pills to those who wish to give up the vice of opium-smoking, but it is difficult to ascertain the results.

Five in-patients gave up the habit while under treatment in the hospital, but three at least we know resumed it. One patient was helped successfully to give up the vice by the administration of morphia hypodermically, thrice daily, as a substitute for opium, and gradually diminishing the dose, ending at last with pure water, which was injected beneath the skin for several days until the cure was complete.

Another year's experience only deepens my conviction that opium-smoking is a terrible curse, physically, socially, and morally.

GRATITUDE OF PATIENTS.

We have again to record that the patients, far from being, as is often said, ungrateful, have continually shown their gratitude. Scores of them have sent such presents as wine, pork, mutton, potatoes, eggs, rice, cakes, honey, apricots, grapes, etc., and two who recovered the vision of both eyes after operations for cataract, have put up memorial tablets.

During the year all eye-operations, with one or two exceptions, have been done without anæsthetics. In these delicate operations the power to lie perfectly still, which the Chinese possess in a much higher degree than Europeans, is greatly in their favour. They are of course becoming familiar with the anæsthetic properties of chloroform, and often ask for its administration for the most trifling operations.

Towards the close of the year a woman came in great trepidation and begged us to give her some chloroform. Her husband had neglected to pay his taxes for two or three years, and she hoped by giving him chloroform to save the pain of the beating he was about to undergo at the Yamen.

In giving medicine to the Chinese one has to be careful not to let them have large quantities of a dangerous drug at once, for they frequently argue thus: "If one dose will do me good, two doses will do me twice as much good, and four doses will do me four times as much good," and thus they will often, even when previously warned, drink seven days' medicine in one day.

It is not generally known in England that long nails are considered in China a great mark of gentility. Some ladies whom I have treated had silver nail-guards fully three inches long, and inside them nails one inch or two in length. A man, aged fifty-eight, presented himself one day with all the nails on his hands fully three inches long. Small-pox is of course sadly common, but vaccination is slowly spreading. Public vaccination was begun here this year by order of the Government; but I was informed lately that, having no lymph, the vaccinators employed condensed milk, of course drawing their salaries as usual

FINANCE.

The expenses for the year have been £127, far less than would be the case in England. Rent and wages are much cheaper than in European countries, and, moreover, most of the in-patients provide their own food and bedding.

Many kind friends, both in England and China, whose very names are unknown to me, have aided in the work by their contributions, and what is of infinitely greater value, their prayers. To all such, as well as to those personally known to me, I tender my most hearty thanks.

CLIMATE.

A few words on the climate of T'ai-yüen Fu may fitly conclude this sketch of the year's work.

During 1882 the barometer ranged from 27½ in. to 28½ in. (elevation about 2,800 ft. above the sea). Total rainfall for the year, 19¾ in., of which 7 in. fell during July.

The total number of days on which rain or snow fell during the year was 81. The summer rains were unusually heavy; much of the low-lying land was flooded. Those of us who were away on the hills were completely weather-bound for more than a fortnight. Maximum shade temperature, 100° F. Minimum shade temperature, 3° F.

During the summer there were only nineteen days on which the maximum shade temperature exceeded 90° F.

Last year, June and July were the two hot months, instead of July and August, as is usually the case. December was very cold, and the thermometer several times was below zero. The air here is, however, so dry that neither heat nor cold are so trying as the same degree of either would be in England.

The health of our foreign missionary community (now numbering fourteen adults and seven children) has, on the whole, been good, and with proper care in adapting one's clothing to the temperature, and in efficiently protecting the head from the sun's rays, there seems no reason why one should not enjoy as good health as in England.

ECLIPSE OF THE SUN.

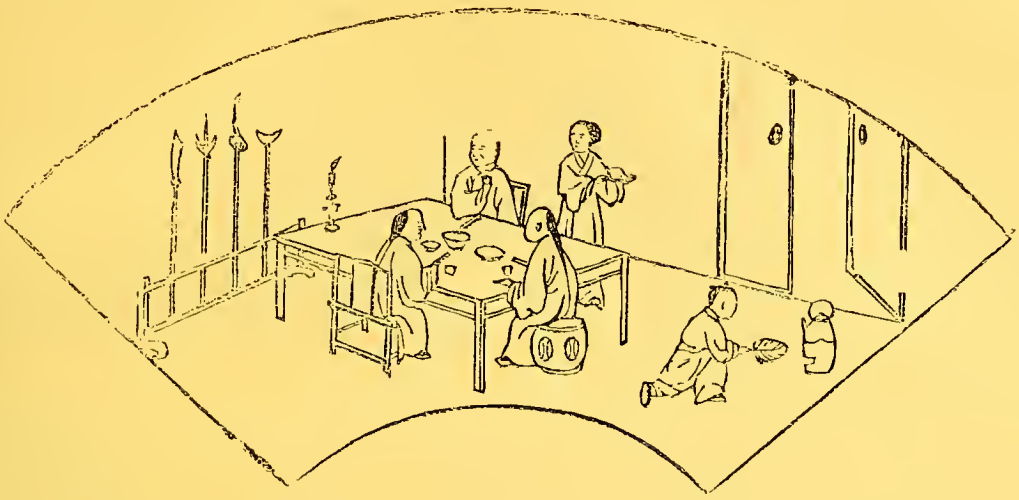
On May 17th, the sky being cloudless, we were favoured with a good view of the eclipse of the sun, and watched it from beginning to end.

Contact occurred at	3.20 p.m.	Local time.
Greatest observation,	4.30 p.m.	
Termination,	5.37 p.m.	

It was nearly total; only a small crescentic portion of the sun being visible during the greatest observation. The air became quite cool, and the sky wore a peculiarly ghastly leaden hue.

The Chinese were of course beating gongs and firing all the time to drive away the dragon, who they supposed was eating the sun. It was a dispensary day, and several of the patients watched the progress of the eclipse with great interest through our smoked glasses.

In conclusion, may I ask all readers of this paper to pray earnestly that through the medical work access may be gained to many hearts, both in the city and surrounding country, and that many may not only have pain relieved, disease cured, and life prolonged, but also that they may be turned "from darkness to light, and from the power of Satan unto GOD"?



Baptisms in Bhamo, Upper Burmah.

FROM MR. J. W. STEVENSON.

THIS DAY, July 20th, 1883, has been a day of great joy in Bhamó. We have witnessed the first-fruits of the Gospel among the Chinese here make a formal and decisive proclamation of their intention hereafter to be known as followers of the LORD JESUS CHRIST. To-day we have seen a tangible answer granted by GOD to the prayers, labours, watchings, fastings, and tears of nearly eight long years. Two Chinamen, who have long evinced an interest in the truths of the Gospel, were to-day baptised in the Irawaddy.

The outward circumstances were all that could be desired, and lent a peculiar charm to the sacred rite. The noble river, nearly three miles wide, was in full flood, and an immense expanse of water was presented to the eye. The peaceful repose that rested on the whole scene gave one more the idea of a large lake, than a river hurrying on to the sea, restless to complete the journey of some 900 miles yet remaining before that goal is reached.

The morning was cloudy and most favourable. A number of Chinamen—mostly inquirers and others interested—were on the bank to witness their two fellow-countrymen make an open profession of their faith in CHRIST: Burmese men and women, natives of India, Shans, wild Kah-ch'ens from the neighbouring hills—who have learned to lisp the holy name of JESUS—one Karen Christian, and finally, six American Christians—the honoured missionaries and their wives stationed in Bhamó, were also present. The solemn service was proceeded with amidst intense feelings of awe and reverence,—which even the heathen could not withhold, though they little understood the profound truths mirrored in baptism. Burmese women stopped their washing, and looked on with great curiosity; while little canoes, swiftly gliding down the river, were brought to a standstill that the boatmen might view the strange forms and symbols of a strange religion.

Just above, on the bank, were pagodas and a Bhuddist monastery, where yellow-robed priests chant their hymns of praise to Guatama, and issue forth to the dwellings of the people when sorrow or death calls, and utter the well-known phrases :—

> "Life is empty; full of sorrow;
> And soon vanishes away!"

A greater than Guatama is present, and instead of the hopeless creed we have the bright and cheering truth of life and resurrection, and boundless joy in glory, far grander than ever entered into the wildest speculations of Indian ascetics. As we praised the GOD of HEAVEN by the side of the Irawaddy this morning with such surroundings, you may well imagine that our hearts were touched with a new sense of the goodness of GOD in sending His SON to this dark world on a mission of mercy. The evident proof was before us of His grace and power to call men to repentance and faith; and was a token of yet greater triumphs of the glorious Gospel of the blessed GOD in these parts. I am convinced that some of the Chinamen, Shans, and Kah-ch'ens that watched us this morning will soon take the same stand as these two Chinamen have done, and that their already-formed resolve was confirmed by the solemn rite.

These two trophies of grace are natives of widely separated provinces. Mr. Li, is from Momien, or T'eng-yüeh T'ing, the first Chinese city across the border. He is fifty-nine years of age, and of good family and position. Being in easy circumstances he spends the most of his time in reading Christian books. His hearing is defective; but this gives him more time for quiet thought and reflection. He has attended our services for about twenty months, and still possesses a retentive memory that would surprise most English people. A short time ago he repeated with scarcely a mistake the whole catechism. There is some consolation in the fact that Satan has to get his agents to shout *loud* if he wishes to injure this lamb of the flock of CHRIST. May GOD ever keep him and bless him!

The other man is from the KUANG-TUNG Province,

Lien-chau Fu,* and is just in the prime of life. He can read Chinese very fairly, and takes great delight in his Bible. It is pleasing often to see a heavenly radiance come over his countenance, when some fresh view of divine truth bursts in upon his mind. Rarely has it ever been my privilege to welcome a more consistent and satisfactory convert into the visible church, and if he continues to progress as he has done hitherto you may expect to hear in days to come of this dear brother as a chosen instrument of the LORD, to preach His Gospel. Pray for these poor sheep, that the great Shepherd will have them in His special keeping—they have many temptations and trials to contend with in this sinful town.

It is impossible for me to convey in writing the joy that wells up in my heart, at what I have been permitted to witness this 20th of July, 1883. The labours and prayers of Mr. Soltau, Dr. and Mrs. Harvey—the latter now with the LORD—Mr. and Mrs. Adams, and Mr. McCarthy, all meet and blend in the foundation of a Chinese Church in Bhamô, after so many years of waiting and toiling. Nor would I speak less strongly of the prayers, aid, and sympathy of our co-labourers at home, who so encouragingly helped us to persevere in this mission.

Let all our friends know of these good tidings, and let us ALL most heartily thank GOD for the first-fruits gathered in Bhamô. I am rejoiced to add that several others are under regular Christian instruction, and would beg that special prayer be made for them and the work here and in Western YUN-NAN.

I received your telegram on the 17th inst., and intend leaving this to-morrow in accordance therewith for home. The pain and sorrow of parting is greater than most people would imagine. Our native evangelist seems greatly stirred up, and evidently realises the responsibility of his position. I have made temporary arrangements with Mr. Roberts for four months, hoping that within that time our good brother Mr. Soltau will be able to resume his work in Bhamô."

Letter from Mrs. Nicoll.

Chung-king, May 23rd, 1883.—I should have replied before, but my hands and head have been fully occupied with my large household. At present we are reduced to five instead of ten. Mr. and Mrs. Eason have commenced housekeeping next door. When I had all our friends, with the school-girls and servants, I had a household of forty-nine persons to provide for every day, but GOD has indeed been my helper; it is wonderful how I keep on. I do feel my heart full of joy and gratefulness that I am permitted again to be with those dear women with whom I have wept in their sorrows and rejoiced in their joys. I do, indeed, love these women, and long fervently they should have the joy in their hearts of knowing JESUS. They have so little in their life to cheer them, the wonder to me is that they are so bright and happy, and often I feel rebuked when I see them, that I cannot always wear a smile, when I have so much more to be happy about; but GOD knows our weakness.

June 14th.—I had to lay aside my letter. Several ladies have only just found out I have returned, and I have had so many guests and invitations out. Three weddings among the number. I make it a point of duty never to refuse an invitation unless on the Sabbath, for I prayed much for these people before I came to this province, that they might be willing to receive me into their homes and hearts; and I think it has caused a friendly feeling, beside giving me many opportunities for service. The first thing they ask is that I should speak to them of JESUS, and then I sing to them. I also take hymns written out for the children, and many of the ladies can read. They are very delighted with the picture-cards. Please thank Mrs. Taylor for the last received; they are nearly used up. In many of the towns we pass they have them put up on their walls. So you see they not only read them, but wish others to, and we do not know how much may be done by these silent messengers. Miss Stroud and I went out one day in the country, and some quite respectable men followed my chair a long way to get some of the cards I had been giving to the children. I went into one house, and soon quite a crowd gathered. Many of them knew me, and called me by name, and inquired after Mr. Nicoll. Some ladies who know I have a great deal to do at home, and no quiet, very kindly take me into a side room after I have been walking, and get me to lie down. They are more like sisters than strangers. You cannot wonder I love them, for many of them are so tender. I have been obliged to rest from my duties by Dr. Edwards's orders for four or five days. The Sabbath before I laid up I kept in bed to breakfast, expecting a very busy day. I came down about a quarter to nine, and found my sitting-room full of ladies waiting to see me. One, a dear old lady with white hair nearly eighty, I felt I wanted to put my arms around her; she has failed very much since I last saw her. She told me how troubled she felt about a son of hers, who is a mandarin. She is afraid she will die before they let him come home. I gave her some of the picture-cards, asking her to send them to him, and explaining if they both accepted Christ they would meet in heaven. She knows a good deal of the doctrine, having often heard it. She and her friends stayed to the service and listened very attentively. After service I had several others in, and the room full of guests from about nine in the morning. Miss Faussett was busy there. I had just laid down after dinner on the sofa, thinking to get a little quiet before going to our English service (which we have one afternoon at our house, the next at Dr. Wheeler's). They are times of refreshing. Dr. Wheeler is so quiet and nice—one who lives near to our Father. I had not been on the sofa more than five minutes when our young evangelist's wife came in with several ladies, and they stayed till I had to ask them to excuse me, it was time to start out for service. By the time I came home it was tea-time, then Chinese service, evening service afterwards (our own), and that is a fair specimen of my Sabbath days. They are not rest-days, only a calmness pervades our minds on that day more than other days. Last Sabbath my bedroom was full of ladies. They had heard I was not well, and soon as one company left another came in, till I felt quite exhausted, and was thankful to hear the gong for worship, and I was left with one woman's baby asleep on one side of me, and my own on the other. I was glad to take care of the little one, for the mother is so anxious to hear, and wants to be baptized. Her husband has been, but she generally has one

* Near to the free port, Pak-hoi.

or two babies leaning on her. It was her eldest little girl who, when they all had measles, and I told her she would have them next, said, "Oh no; I have asked God to keep me well, and *He will*." She was about the only child that escaped, some of the neighbours' children having them very badly.

I have lately been tried very much, they have called me out to one or two cases where it was too late, and yet one could not help trying what could be done. One was an only son, a child in convulsions. I have been successful before with younger children, and worked very hard for this poor mother; but after having brought it out of the fit it was only to see it quietly pass away. The poor mother's grief was something sad to witness; she beat her head against the wall, and would have dragged the child from the bed if we had not prevented her: until I was so broken down that I put my arms around her and wept too. Silent tears spoke more loudly than words could have done at that time. My heart was so sad; they knew not the Comforter, and at a time of excitement like that it was no time to talk. I left some tracts, told them how sorry I felt for them. Many of the women remarked how fond I was of babies.

Another was a poor woman in the last stage of consumption. They came for me before breakfast, I went immediately I had taken some, but she died before I left the house. The anxious looks on the faces of her friends when I left the room, to know if she could be cured, when even then death was on her; she perhaps had never heard the name of Jesus. She had two dear little girls, and they were immediately told to burn paper, and were kneeling down worshipping before I left. You can understand how sad my heart was at the sight.

Another woman just close by was only ill a few days. I had sent her in soup. She came to my Bible class regularly. I went to her one morning and found her insensible; she took some medicine, and a little arrowroot I had made; I was to give her some in two hours, the doctor said, when I was met at the door with my bottle in hand by her little boy, who is one of our scholars, saying she was dead. Thus these poor people are dying daily!! Oh, if people at home could only realise what it is to be in the midst of such a vast population, and feel our efforts are so feeble to reach the masses, surely there would be hundreds coming forward crying, Send me. We do earnestly plead for more labourers, and God, I am sure, will hear our prayer; the people here seem thirsting for the Water of Life. Mr. Trench says the work in the Hall is most encouraging, there are several inquirers. One old gentleman, a retired merchant, is very interested; he used to be very fond of the theatre and now has no taste for it, but is at the Hall every day.

We had another baptism last week, and Mr. Eason went home with the man to his village. He is a farmer, and was told on his return to preach Christ. Pray that he may stand firm and be a shining light. There is a village some little distance away, where for some time they have wanted some one to go and teach them, but there is so much to do here. We also have two girls in the school and their mother asking for baptism, and other women and men, but they need more teaching.

We hear from Chen-tu that the work is most encouraging.

CAVE DWELLINGS NEAR LAN-CHAU.

(*Such as those referred to in the story of Mr. Fan in our last number.*)

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

By Mr. James Cameron.

(*Continued from page* 60.)

TRAVELS IN LIAO-TUNG.

INTENDING to skirt the peninsula of Liao-tung, we set out from Niu-chwang in high spirits, our native companions, arrayed in their second-best attire, seating themselves on the top of the books and baggage on our cart. We had not proceeded far, when we gained some practical experience of the roads. Our cart was upset in a mud-hole, and our poor native friends were thrown out, and presented a sorry sight in their mud-bespattered habiliments. Experience early taught us that our pretty mat covering was to be the chief cause of trouble; but what were we to do? The cover was respectable!

At Kai-chau, the very first city, we found it necessary to change our driver, so Mr. Pigott returned with him on horse-back to Niu-chwang and secured another.

On December 5th we were

OVERTAKEN BY A SNOWSTORM

early in the day. Having lost our cart and the high-road we had to plod on, notwithstanding the gathering storm made travelling difficult. After coming upon our cart upset in the snow, darkness came on, and it was impossible to proceed.

Our circumstances were now serious in the extreme, and but for GOD'S providential care, our journey might have terminated here. Many others, exposed as we were, lost their lives in the neighbourhood during that storm. Our supply of food was so small that we finished it the first night; indeed, it was not more than a quarter of one ordinary meal. Our bedding we shared between us, and having emptied the cart of the boxes, we huddled together, and there we passed the time from Thursday till Saturday morning—with the exception of one fruitless attempt to reach the city, in which we lost ourselves for a time, and were very glad when we again caught sight of our cart. Our native companions gave way to distressing cries, which made it the more trying for us. On Saturday, December 7th, Mr. Pigott and I set out for the city in our fur stockings, as our shoes were full of snow and frozen. Though the city was not far off, we could not enter it, the gates being blocked with snow; but we found shelter in an inn outside. We soon returned to the help of our companions, but found they had gone on, leaving everything we possessed for the first comer! By the assistance of men and animals we got all our belongings to the inn, and then our people came dropping in, until we were again a united party: not even an animal was lost.

Only those who have had similar experience can realize our thankfulness to God for deliverance. After some days we were able to enter the city, and found a more comfortable inn. When able to get out to work, we discovered a great willingness on the part of the people to listen; GOD'S wonderful protecting care over us had opened their hearts towards ourselves and our message. They often said we *must* be good people to have escaped so. We were glad to learn from a missionary who visited the place since that the impression was not transitory.

DIFFICULT TRAVELLING.

It was a fortnight later before the roads were passable, and even then it was with the greatest difficulty we reached Pi-tsï-wo, our next halting-place. In fact, we could not have done so had it not been that we were with other carts. The drivers and teams helped each other out of and over innumerable difficulties. The roads under ordinary circumstances were evidently bad enough, but now we had snow-drifts and frozen streams, the ice upon which often broke under the wheels. We had also hills to cross; the descent of one required our united strength to let the carts down one by one by the aid of strong ropes tied to the axletree. Even then the animals were in great danger.

THE PORT PI-TSÏ-WO.

On arriving at Pi-tsï-wo, we engaged passages to Chefoo on a native junk for two of our men. One had been quite helpless since the storm, having had his feet frost-bitten, and the other complained of pains in his legs, which prevented his walking.

We ourselves spent a day or two in Pi-tsï-wo selling books and preaching, and on the whole, had good success. The people at first were a little curious, but were civil, and they soon became used to our presence. This port lies to the S.E. of the Liao-tung peninsula, and is of fair size. At certain times of the year it has a good trade, especially after the last steamer has left Niu-chwang, as goods sent down here can be shipped by native craft to Chefoo.

The day we left we only travelled twenty *li*, having started late. We had to put up in a miserable wayside inn, not having reached the proper stopping place; and we had to stay there two or three days, as a severe snow-storm came on. We found it difficult to get food for man and beast; and what we did get was very dear. It now became evident that it was not wise for such a large party to go further east, where it was said fodder for the animals was at famine prices. We therefore concluded that Mr. Pigott should take the cart back to Niu-chwang and proceed that way to Moukden; while I, taking one of the mules, continued the eastward journey to the COREAN frontier, and then crossed the country to Moukden.

In Pi-tsï-wo we had discarded our mat covering, notwithstanding its respectability, and it was astonishing to find the great difference it made.

I kept on eastward, over a bleak and often sterile-looking country. Provisions and provender proved really to be both bad and dear, owing to the failure of that year's crop.

Reaching Ta-ku-shan, a high hill with a large market-town and port at its foot, I spent two days or more there; I had a quiet but steady sale for Gospels. I was able also to speak to some. This port must have a good trade during a part of the year, for there are quite a number of large hougs connected with the native shipping. Now the river is frozen fast, so also is the sea for some distance from the shore.

In Gan-tong Hien I spent a few days, and had many opportunities of speaking. The inn accommodation I

obtained was poor, owing to the influx of students from the surrounding country to the district examination—the first ever held there; the place formerly having been only a market-town. My sale of books, though not large, was fair for so poor a place. In this city I met a man who said he was a Christian, and had been one for years. He belonged to CHIH-LI, but came East expecting more remuneration abroad as a teacher. I fear, from his appearance, he did not meet the success he had expected.

THE COREANS.

Had I not promised the Consul in Niu-chwang that I would not attempt entering COREA, I might have done so without difficulty, as the river boundary was then frozen over. I saw many COREANS daily on the river, catching fish through holes they had cut in the ice. One day I went and spoke to them, and gave them a few books. While they could *speak* but little Chinese, some of them could *write* it well. They appear to be a quiet, industrious people.

From Gan-tong I went ninety *li*, the road running a little N. of W. to the *Corean Gate*, at which the fairs are held. This gate is thirty *li* E. from Fung-hwang-t'ing, to which city I proceeded. A day or two afterwards, being the first day of the fair, I retraced my steps to the *Corean Gate*, and spent a day there; the opening of the fair, however, was deferred till next day, many COREANS not having arrived. I sold some books to the Chinese assembled there, and spoke to them. On the street I saw many COREANS, and was taken by them to see one of their officials at his inn. Some of them spoke Chinese well. I left them a few books, and sold one or two to others; but most of the COREANS said they had no money until they disposed of their goods. The goods that arrived that day consisted chiefly of paper. There is great demand for it, as it is said to be more durable than that of Chinese manufacture. There is no barrier, as far as I could see, but there is a gate at the eastern end of the village; and excepting at fair-time it is said to be shut. On that occasion an official goes from Fung-hwang-t'ing and formally opens it. He and the Customs officials are said to receive a present of silver. The gate is no barrier, as the high-road runs past the back of the village. Perhaps travellers from the West viâ Fung-hwang-t'ing might find difficulty in passing East, as the officials keep a sharp look out, and carefully ascertain all they can about strangers.

Returning, I spent a few days there in quietness, and sold many books. I was able to speak on the street as well as in my inn. From the numbers out on the street, one would think the population of the city and district must be large; but perhaps the fair so near by created an influx from other quarters. The military are posted here, and some of them parade the streets all day long to keep the peace. Before their arrival it is said to have been a very rowdy place. Near the city are very high hills—in fact, they may be called mountains—the highest I had seen so far in Manchuria. Rumour says wild beasts are met with there.

THE NEUTRAL GROUND.

Finding no hindrance to my wandering still further east, I left long before daylight, and soon found myself beyond the *imaginary barrier*, and on the neutral ground between CHINA and COREA, said to belong to neither country. It is not so, however, for all along the route I found Chinese settlers. They build houses and cultivate the land, much of which appears to be good. Although the country was hilly, there was a good and almost level road, as it wound about in the valleys; so that there was very little climbing to do, until nearing COREA on the evening of the second day. Before descending the hill to the river which bounds COREA, I took a long look at the then *forbidden country* close at hand. To the N.E. it appeared to be hilly, while to the S. and S.E. there appeared to be a long tract of level land. Not far from the foot of the hill or range I had crossed stands the recently created city of Gan-tong (Hien). It stands on the right bank of the river, and on the opposite bank some Corean houses are seen. A good-sized city is said to stand on the left bank but thirty *li* or so further up. No Chinese are allowed to enter it, neither are they allowed to cross the river anywhere. Excepting at set times, called fairs, there is no intercourse between the two peoples. During these fairs the COREANS enter and cross the so-called neutral territory, and on the confines thereof meet and trade with the Chinese.

(*To be continued.*)

Baptisms in Ku-cheng-tsih.

OUR READERS will be glad to hear of the continued blessing in Ku-cheng-tsih, and that nineteen more of the candidates have been received into Church Fellowship, making thirty in all. The work of the Holy Spirit has been very remarkable from the commencement; for the cure by faith of the opium-smoker of thirty years' standing, mentioned on page 101 of our August number, the restoration of eyesight referred to in the present letter, and several other cases of healing of the body in answer to prayer, have corresponded with the spiritual healing of many, the conversion of persecutors for whom there had been much fasting and prayer, and the removal by death of some who appeared to be serious hindrances to the work of GOD. We ask, on behalf of these people, continued remembrance at the throne of grace, that their light may shine, and the truth spread through all the surrounding country.

FROM MR. A. E. PARROTT, OF YANG-CHAU.

IN my last account of the awakening in the neighbourhood of Ku-cheng-tsih, I spoke of the visit of our native brethren, Hsia and Chen, and of the zeal of the Christians there, in spite of persecution and hatred. Mr. Tomalin, from Gan-k'ing, and I recently visited this village, and we were greatly pleased to find matters so prosperous. GOD is evidently working in the hearts of those simple mountain people, and getting much glory to His great Name. The news is spreading to other villages and cities, and in two or three different directions we hear of

HOPEFUL ENQUIRERS.

In a village seven miles from Ku-cheng-tsih there lives a Mr. Yang, a doctor, who, hearing of our arrival in Ku-

cheng-tsih, rode over and stayed two days to hear the Gospel. He had been a vegetarian for some years, but at the same time an opium-smoker also. He has since abandoned his ideas of vegetarian merit as a preparation for the next world, and is an earnest enquirer after the truth. Of course his first duty was to give up the opium-pipe.

In another village called Tun-tsan, there are three or four enquirers, one of whom, when he heard of our arrival in Ku-cheng-tsih, jumped on his donkey and rode over a distance of thirteen miles in the hope of reaching us in time to be baptized with the others. We had, however, left, but met him on the road when two miles from Ku-cheng-tsih. He recognised me at once as a foreigner, and alighting, enquired where I was from and where I was going. I replied to these usual preliminary questions, and soon found who he was and what was his mission. His name is Wang, a tall, good-looking man, and a scholar—indeed, the schoolmaster of his village.

THE BIBLE AND CONFUCIUS.

Two other gentlemen, brothers, from a city a thousand *li* (300 miles) distant (one of whom is the chief of a large clan, and the landowner of the district where the Christians reside) came over to Ku-cheng-tsih. At first they greatly persecuted these tenants, and threatened to turn them all out; but both men were converted by means of a comparison of the Scriptures with the writings of Confucius. The good spirit shown by the Christians under trying persecution did much also to commend the doctrine to them. Their surname is Sü (Dignity), and their classical names Kong-yin (Confucian correctness), and Yiu-yueh ("Possessing joy"). When they were baptized they expressed a wish, quite of their own accord, to change their names. "Confucian Correctness" changed his name to "Complete Doctrine" (or "Whole Truth") and "Possessing joy" became New Day" (or "Reformation Day"). The elder Mr. Sü is a relative of the soldier Chen, through whom this work in Ku-cheng-tsih commenced; and because the latter would not reject Christianity, the old chief had deprived him of a large share of his property. Now things are very different; and Chen was overjoyed when we reached Ku-cheng-tsih to hear that his old relative was at last converted. Indeed, every body rejoiced exceedingly that their great enemy had been won over, and that they need no longer fear being turned out of their homes.

THE JOURNEY AND WELCOME.

Now I will try and speak of our visit more generally. Mr. Tomalin, with an elder from the Wu-hu Church, Chen the soldier, and myself, started by boat from Yang-chau on Thursday the 14th of June. Early on Friday morning we reached So-ho Hien, discharged our boat, and proceeded overland for forty miles on donkeys.

Saturday afternoon brought us in sight of Ku-cheng-tsih, a small market town of 300 families (1500 to 2000 inhabitants), in a mountainous district. Most of the Christians live in farm-huts a mile from Ku-cheng-tsih, and Chen the soldier left us almost as soon as we came in sight of the village, to carry the news of our arrival. When he entered the hamlet, the first thing he heard of was the conversion of old Mr. Sü, "Confucian Correctness." This greatly delighted him, as did the fact that our arrival that day was an answer to their prayers. They were praying for and talking about our coming when he entered the house.

In the meantime Mr. Tomalin, the elder, and I, continued our journey to the village, and were soon met by Mr. Hiang—our Christian host—who had heard of our approach, and had come out with a saddled donkey to meet us, and escort us back to his abode. We had walked a good deal during the day, and were tired and hungry. Rest and food refreshed us; and after a few hours, Chen, the soldier marched his relatives and friends in to welcome us, and to have worship—about twenty men in all. They all seemed delighted, and were full of what the Lord was doing for them.

One tall old gentleman, I noticed, was particularly quiet, and remained most of the time with closed eyes and clasped hands raised nearly to his chin, as if in prayer. This was Mr. Sü (Dignity), the chief—a man well deserving his name. We then heard a story of his conversion through reading the Scriptures, as already mentioned.

His brother had fully accepted CHRIST only three days before our arrival, a dream having been the chief means of his conversion, or at any rate the settling of his remaining doubts.

The chief speaker was a Mr. Wang—a man well-built, medium height, good featured, fluent and emphatic in speech. This man, when he first received the Gospel, was blind, but hearing of the power of the LORD JESUS, joined Chen the soldier in prayer that his eyes might be restored, so that he could read and teach the Scriptures. The prayer was answered, and to all appearance he sees now as well as any man, and teaches the Scriptures to the others every Lord's-day. He lives on a small farm, and in the winter, when there is little to be done at home, he takes a bundle of Scriptures and tracts on his back, and preaches in the neighbouring towns and cities.

EXAMINATION OF NINETEEN CANDIDATES.

On Sunday morning all came down to Mr. Hiang's house, where we were staying, for morning service. Mr. Tomalin preached about the Resurrection of CHRIST. In the afternoon we all met in one of the mud huts in the farm hamlet, when I continued the subject of the morning in respect of *our* present spiritual and future bodily resurrection. After this, we examined the candidates for baptism one by one, in the presence of the eleven baptized last year. As they were examined, they were allowed to take a seat with the Christians already baptized, and thus to get the benefit of the examination of those who followed them. This glorious duty occupied us till dark, one or two remaining over for Monday. In all nineteen were accepted for baptism.

Two things were very evident about these simple people:—(1) that JESUS *is in their hearts*, and (2) that by the HOLY GHOST they are taught to know *the certainty of the things of God*. They have no fear of idols, knowing them to be merely wood and clay.

Two among the number examined and accepted were lads of sixteen and thirteen years of age. These boys, braver perhaps than any others in the neighbourhood, proceeded the morning after their baptism to the idol shrine, not far from and belonging to the cottages of these Christians, and by means of stones and their own strong hands pulled out the idols, and knocked down the greater part of their earthly habitation. Next day, Mr. Tomalin and I visited the spot, and found the images broken to atoms and strewn along the ground. The only relics we could obtain were two bricks containing an inscription, "To the true and upright gods of virtue and happiness."

CHURCH MEETING AND BAPTISMS.

On Monday morning we called the little church together under a mulberry-tree—very unlike a Mildmay mulberry tree gathering—and there held a church-meeting. All the nineteen accounted satisfactory were formally accepted, and the remainder asked to stand over till next time. There were several women among the number accepted—one an old lady of seventy-two, the mother of the Hiang family.

There is a small mountain stream near these cottages, which, being dammed up at one point, gave us sufficient depth of water. To this we all now proceeded. The sun was shining very brightly, and the temperature probably 90° in the house. By wearing large straw hats we were well protected from the sun. As many as forty or fifty people came together, and there, in the midst of the hills, with the birds sweetly singing around us, and a bright blue sky above our heads, we kneeled down while several engaged in prayer, and offered praises to the one True and Living GOD, the GOD of all the earth. We then led the old lady of seventy-two down into the water, and in the name of the FATHER, the SON, and the HOLY GHOST, baptized her. Others followed in succession till the nineteen had all passed under the water. This occupied at least half an hour, perhaps more.

During all this time, the native Christians were singing the Doxology in a most extraordinary manner. Not having learned to sing, no two sang the same note, and it would have horrified persons unaccustomed to bad singing. However, we knew they praised GOD sincerely and acceptably in their hearts, and did their best.

A PARTING FEAST.

Our intention was to leave on Tuesday, but no one would hear of such a thing. They had already arranged to make us a feast. One good brother was killing a pig specially in honour of our visit, and wished to invite us to breakfast on Wednesday morning. They would not listen to a refusal, and since we were dependent upon their help in getting donkeys for the return journey, there was no help for it. We must stay.

Thirty have now been baptized here, and all are in good standing. Mr. Sü has promised to build them a chapel, which they very much need. We returned to Yang-chau on the following Thursday.

The Story of the First Convert in T'ai-chau.

BY MR. W. D. RUDLAND.

THE QUESTION has often been asked, "Do the Chinese converts stand?" The following account will afford an answer, as well as show how GOD can use a simple-minded, illiterate man in the conversion of souls. It is still true that He often chooses the weak things of this world to confound things that are mighty.

Tsiang Yung-kao was the first person converted in the Prefecture of T'ai-chau, and was baptized by Mr. Taylor in April, 1869. He had already been the means of the conversion of a man who was lodging in his house, and they were baptized together. This gave him encouragement, and he still went on telling to his friends and neighbours that Gospel which had been the means of his salvation. One man, who lived near him, named Loh Kying-sih, he brought with him to the chapel one Sunday afternoon, and from that time he became a regular attendant. He was converted, and about two years after gave himself entirely to the preaching of the Gospel. Three years ago this good man was seized with rapid consumption, and passed away, beloved and lamented by all who knew him. He was followed to the grave by nearly all the Christians in the city, and the funeral was a strange contrast to the funerals of the heathen. They have gongs beating, music (?) playing, women wailing all the way, not unfrequently hired mourners: but here all was quiet, though tears stole down many cheeks, and even some of the heathen said, "He was a good man." He also was used in the salvation of souls, and has gone to see the KING in His beauty, and to receive his reward—thus one of the first-fruits of Yungkao's work has been gathered home.

So full was Yung-kao of the new truth he had received that he was compelled to tell it out to others. He has often said to me, "I can't help it, it must come out;" and this is strictly true, for he has gone on steadily from that time to the present, telling what he knows to all he comes in contact with.

The secret of his success seems to be his implicit faith in GOD'S Word, and in GOD as the Hearer and Answerer of prayer. Tell him that GOD does not answer prayer, and he will soon give you instances of GOD having answered *his* prayers. In quite a number of cases he has prayed over the sick, taking James v. 15 literally. Sometimes he has called others to go with him, and sometimes has gone alone, and *the sick have recovered*. A number of these cases I have inquired into, have visited those who have been healed in their homes, and heard from their own lips how they began to recover from the time he prayed by their bedside. Some were cases of dysentery, where there seemed no human hope of recovery, others of continued fever, etc. At one place several were raised up in this way, and it led to the conversion of some; and, as the result, an idol temple has been turned into a chapel, over fifty persons have been baptised, and, deducting deaths, removals, and suspensions, we have now a church of thirty-eight members, and twelve hopeful candidates in that neighbourhood. Over twenty persons, to my knowledge, have been converted, and become church members, directly through his instrumentality; and how many indirectly I cannot say.

His two eldest sons are now Evangelists, and one of them was the means of the conversion of a woman—eight years ago—who is now a Bible-woman, telling out the love of JESUS to the women of the city. The third son is working in the printing office; he, too, is converted, and I fully expect in due time to see him a preacher of the Gospel. He has been for some time spending his spare time in the study of GOD'S Word with that object in view, and often goes and helps his father

on Sunday afternoon, when the little chapel is full, and his father has been preaching till he is quite tired.

In the beginning of last year we opened a little chapel outside this city (T'ai-chau), by the river side, and I thought he would be the best man to put there. It had only been open a few days, when he came to me looking rather downcast, and said that the neighbours were beginning to persecute and abuse him. I told him I was glad to hear it. This very much surprised him, and he asked an explanation. I then told him that I had never yet seen persecution in any place without blessing following; and that it was generally a sign of encouragement, for the devil never makes a stir without cause. I reminded him of several instances in which this had been the case, and thus encouraged he returned to his work; and it was not long before some of the neighbours became his friends. It was no wonder that some of these people should be offended at our opening a chapel there, for one kept an incense shop, and another an opium den; and they saw clearly that the Gospel must be antagonistic to their trade.

Now there are daily from twenty to thirty persons inquiring about the Gospel, buying books, or receiving tracts to take home with them, and there are four hopeful candidates for baptism, and several very regular attendants.

Another encouraging feature of the work there is, that so many passers-by hear more or less of the Gospel. Not long ago I was visiting some of our out-stations, when several boatmen asked me to tell them more about the Gospel. I asked them where they had heard it, and they said from Mr. Tsiang, by the river side, at T'ai-chau. This was more than thirty miles from the city: it was a great pleasure to me to tell them more about JESUS, and may we not hope that some of these men may be converted?

These are some of the visible results of the work of one man who has a firm belief in GOD and His Word; and our earnest prayer is that he may long be spared to work for the MASTER, and that many others like-minded may be raised up to tread in his footsteps.

Si-ch'uen Province.

FROM MR. RILEY, OF CHEN-TU.

WE FEEL the LORD has surely brought us here, and is graciously blessing our work. The people continue to come in large numbers, and a few have asked for baptism.

A NEW CREATURE.

In one of them the evidence of conversion is very marked. He is altogether a new man. He was a miserable, filthy, ragged, lazy-looking, opium-smoking yamen-runner. He seemed to be sunk to the very depths of degradation, and was apparently without a spark of self-respect. Now, he is a bright, happy Christian, and quite a respectable-looking member of society. It is quite a treat to hear him tell of the new joy he has found in being a Christian. Please pray that he may be kept, and that grace may be multiplied to him. The LORD has brought him up out of an horrible pit, out of the miry clay, and set his feet upon a rock, and established his goings. And He has put a new song into his mouth, even praise unto our GOD.

Some days ago a man came from a place three or four hundred *li* (100 to 120 miles) away. He said a number of families had united in getting him to come and ask us to go and open a chapel, and were prepared to rent a house for that purpose if we would go. Mr. Samuel Clarke has promised to go back with him, and see what can be done. They will probably start in a few days.

Brief Notes.

Mr. DOUTHWAITE writes from Che-foo:—"The work in the dispensary is increasing. The people seem more friendly and ready to listen to the Gospel than last year. A fortnight ago I baptised two converts in the sea. Several others have applied for admission into the Church."

Mr. ADAMS writes from Kin-hwa on May 14th:—"Two more members have joined the Church on profession of their faith. On LORD'S Day next, we baptise four who have been accepted from among the candidates."

Mr. DRAKE writes from P'ing-yang Fu on April 18th:—"The house about which I wrote you last I have rented. So now we have sufficient accommodation for our enlarged work. The school commenced three months ago with six or seven scholars—at present numbers sixteen—and there is a good prospect of a still larger increase." Mr. Drake sends an interesting account of the baptism of sixteen converts, and of the progress of the work, which we hope to give more fully next month.

Mr. EASTON writes from Han-chung Fu, SHEN-SI, on June 15th: Our dear friends, Mr. and Mrs. Hunt, and Dr. Wilson arrived here on the 11th inst. I have asked Mr. Hunt to remain here for a few months, while I and my wife, Dr. Wilson, and Mr. King go to Si-gan Fu, to try what can be effected there with the assistance of a lady and a medical man. We intend going to the house at present rented by Mr. King, and from there endeavouring to rent a dwelling-house in a retired part of the city.

On the 9th inst. I baptised six persons here—five men and one woman; one man is a native of this province, and was brought to the Lord at Si-gan. We have nine more enquirers under probation, and getting instruction previous to baptism.

Miss Wilson will remain here for the present, and if a house is obtained in Si-gan, she will join us there at a later date.

Mr. T. W. PIGOTT was united in marriage with Miss Kemp at Pekin on July 16th.

DEPARTURES FOR CHINA.—On Wednesday, August 29th, the following Missionaries sailed for China in the P. and O. Steamer, *Nizam*:—Rev. J. and Mrs. WILLIAMSON (returning); Miss HORNE (returning); Mr. HENRY DICK; Mr. OWEN STEVENSON.

On Thursday, August 30th, the following left for Marseilles to join the M. M. Steamer, *Anadyr*, for China:—Mr. and Mrs. RENDALL; Miss AGNES DOWMAN; Miss ELIZABETH BUTLAND.

On Wednesday, September 12th, left by P. and O. Steamer, *Malwa*, for China:—Rev. E. and Mrs. PEARSE (returning); Misses JANE and HARRIET BLACK; Miss SARAH MUIR.

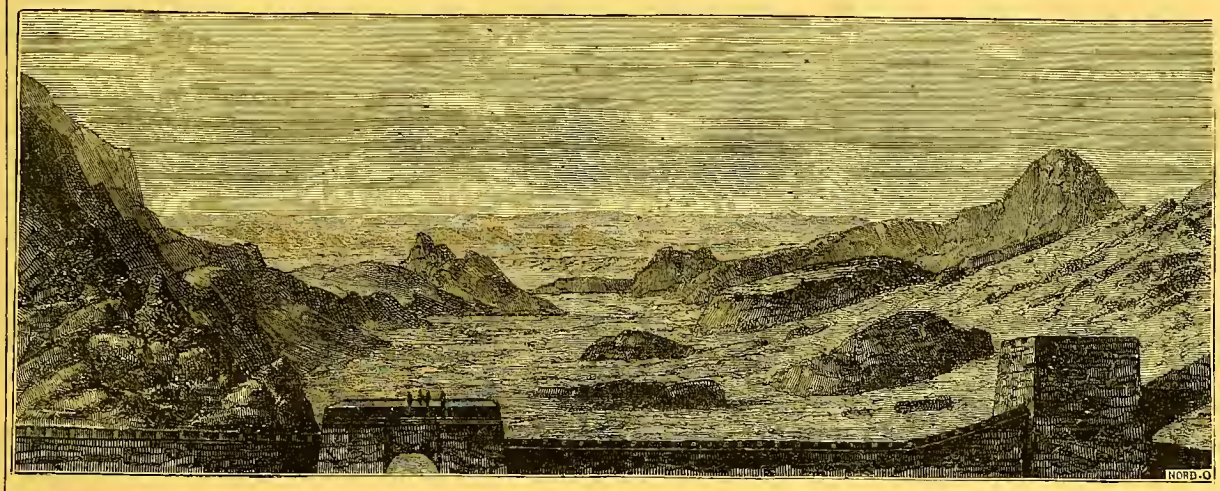
DEPARTURES FOR BURMAH.—On Wednesday, September 19th, per Brit. Ind. S. N. Co.'s Steamer, *Goorkah*, for Rangoon, *en route* for Bhamô, Mr. HENRY SOLTAU (returning) with Mrs. SOLTAU.

ARRIVAL FROM BURMAH.—Mr. J. W. STEVENSON, from Bhamô, arrived at Liverpool on September 15th, by Messrs. P. Henderson and Co.'s Steamer, *Martaban*, from Rangoon.

HOME PROCEEDINGS.—We are compelled to hold over several papers of interest, and some account of our home proceedings, from lack of room. We may add, however, that while we are thankful for the sixteen who have recently left us, we hope in our next number to have to announce a further list of departures for China. The time of sailing of the next party (probably October 10th) cannot be positively given now.

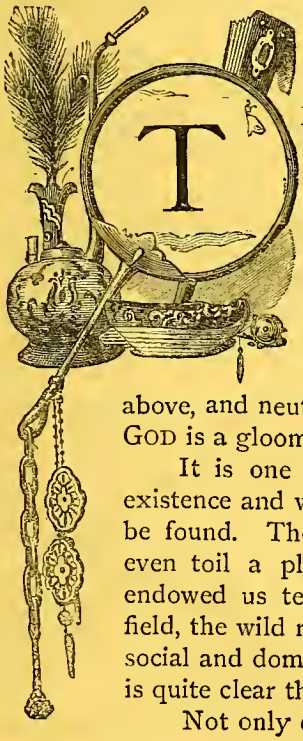
We deeply regret to have to announce that, while going to press, the tidings reach us of the removal by death of our sister, Mrs. Jackson. Particulars have not yet been forwarded to us, but we learn that she passed away rejoicing in the LORD her SAVIOUR. We ask the earnest prayers of our readers for the bereaved husband, and for all the sorrowing friends at home.

China's Millions.



VIEW OF THE GREAT WALL OF CHINA. (*See also pages* 151, 153.)

Strength for Service.



"*The joy of the Lord is your strength.*"
NEHEMIAH viii. 10.

THERE are few things more attractive than joy, and few are more communicative. We are instinctively drawn to persons possessed of a happy countenance and a bright cheery manner. Who does not know what it is to find depression and gloom disappearing before them? they do indeed "scatter beams of sunshine." Over the young especially, a joyful countenance and cheerful manner exert a powerful influence: a happy loving smile is generally met by another, even from a mere infant. True wisdom is "rejoicing always before HIM," and "rejoicing in the habitable part of His earth;" receiving and reflecting the sunlight from above, and neutralizing, to the extent of its influence, the devil's lie, that the service of GOD is a gloomy thing.

It is one of the striking evidences of the love of GOD, that He has so secured the existence and wide diffusion of joy, that even in this sin-stricken world it is everywhere to be found. The young of all animals are naturally joyous; health and vigour make even toil a pleasure; and the lawful exercise of every faculty with which GOD has endowed us tends to the increase of our joy. The birds of the air, the flowers of the field, the wild rolling ocean, and the stable glorious hills, are all sources of joy; and every social and domestic relationship of life tends to increase the sum of human happiness. It is quite clear that the GOD of creation would have HIS creatures joyful.

Not only does nature itself teach us that it must be the will of our FATHER that His

children especially should be a joyful family, but the Old and the New Testaments are full of encouragements, and even commands, to lead rejoicing lives. We have, it is true, an ever-deepening knowledge of our own unworthiness, and of our past failure to realize even our own ideal of Christian life; but it is not the will of GOD that this should prevent the flow of the believer's joy. In the revival recorded in the eighth chapter of Nehemiah we find that when the people heard and understood the words of the law, the contrast between their individual and national life and the requirements of God was overwhelming. But those who taught the people said, "This day is holy unto the LORD your GOD. Mourn not, nor weep: . . . go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared; . . . neither be ye sorry, for the joy of the LORD is your strength." And the people went their way and rejoiced accordingly.

Joy is of GOD. GOD Himself found His joy in CHRIST, the true WISDOM, ere ever the earth was. From the creation, CHRIST rejoiced in the habitable parts of GOD'S earth: His "delights were with the sons of men." At the creation the angels of GOD shouted for joy. Joy is a *fruit* of the SPIRIT—love, joy, peace, etc. GOD has made it inseparable from the knowledge, the love, and the service of Himself. And if these are increasing, our joy will be ever increasing; and if these abound, our joy will ever abound.

We may ask, however, *What is the joy of the* LORD? Is it joy that there *is* such a LORD? for we cannot *realize* HIS existence without joy. Or, is it joy that HE is *our* LORD? for possession is a fruitful source of joy. Or, again, is it joy that HE has *imparted* to us, and shed abroad in our hearts by His SPIRIT? Or, lastly, is it His *own* joy which is our strength? We feel no doubt that, while all these sources of joy are ours, it is to the last of them that this passage specifically refers.

John xv. 11 refers to our SAVIOUR'S *joy in fruit-bearing*, through His branches—His people abiding in union with Himself, with His words abiding in them, and His commandments being kept by them. It was His will and purpose in speaking of these things that thereby *His* joy might remain in them; and that, consequently, *their* joy might be full. Here we see the joy of the LORD distinguished from the joy of His people.

In Hebrews xii. 2 we have the joy of the LORD *in the redemption of His people*—joy that was strength to despise shame and endure the cross. It was strength for self-sacrifice. We find this same joy referred to in Matthew xiii. 44, where the LORD, for the treasure (His Church) hid in a field (the world), "for the joy thereof goeth and selleth all that He hath, and buyeth that field." He "emptied Himself" (Phil. ii. 7, R. V.), became the propitiation for the sins of the whole world, and redeemed us, His people, not with corruptible things, as silver and gold, but with His precious blood.

In Zephaniah iii. 17 we have the joy of the LORD *in the possession of His purchased inheritance*—primarily referring to a re-gathered Israel, but certainly including each individual heart now fully yielded up to HIM, as its LORD and KING. And oh, how wonderful is this joy!—"He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Well may we rejoice in such an indwelling, abiding SAVIOUR, and our joy be full.

The Jews of Nehemiah's time had nothing in themselves in which they could rejoice, nor in their circumstances and surroundings. Their past history, too, only told them of past failures and sins. The manifestations of GOD'S presence, and love, and power, and judgments, to their fathers had all failed to keep them. But GOD'S own unchanging love and covenant were still their portion (Deut. vii. 8; x. 15; xxxii. 9, etc.), and therein they could and did rejoice. So also with us. It is the consciousness of the threefold joy of the LORD—His joy in ransoming us—His joy in dwelling within us as our SAVIOUR and our POWER for fruit-bearing—and His joy in possessing us, as members of that Church which is His bride and His delight; it is the consciousness of this joy which is our real strength. Our joy in HIM may be a fluctuating thing: HIS joy in us knows no change. Our joy in HIM is at best but finite: HIS joy in us is infinite and inexhaustible.

Are we living in the daily, hourly enjoyment of this strength? Is the unconscious, but irre-

pressible manifestation of this enjoyment ever speaking well of our MASTER? Are tell-tale faces and tell-tale eyes bearing witness that the LORD is good, where no word is uttered? Is this life-testimony felt at home, in our own family circles? and can we appeal to those most intimate with us, as Paul appealed to the Ephesian elders in Acts xx.?—"*Ye know* after what manner I have been with you [not at *some* seasons, but] at *all* seasons. . . . . I have showed you all things" by my life, and have not merely taught you by word in public and in private. He it was whose trials abounded, who had suffered the loss of all things, who wrote the triumphant words of Romans viii.: "Who shall separate us from the love of CHRIST? . . . . Nay, in all these things we are more than conquerors"—not through our love to HIM, but "through HIM that loved us." Let us only *firmly* grasp this truth, and beholding we shall reflect this joy of the LORD, and be able, not merely at *some* times, but at *all* times, to "rejoice with joy unspeakable and full of glory."

J. Hudson Taylor.

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

BY MR. JAMES CAMERON.

(*Continued from page* 141.)

JOURNEY TO MOUKDEN.

On January 13th, 1880, I left Fung-hwang-t'ing, and had four days very hard walking over a rough and often hilly country. Some parts were well peopled, and the population were comfortably circumstanced, if not wealthy: others again looked poor enough. I had promised to meet Mr. Pigott on Saturday in Moukden, but did not reach it until 7 a.m. Sunday. He had only arrived a few hours before me. I felt quite worn out, as my mule had required feeding several times during each night, and having no servant, I had to do it myself; while each day I was on the road long before dawn, and never halted until long after dark. My book sales on the way were small, as there were few towns near the road. I was sorry to find Mr. Pigott had not been well for some days, and so had arrived at Moukden later than we expected. We were both glad to be re-united, and had much to talk about.

SUNDAY SERVICES AT MOUKDEN.

After a wash and breakfast, we went to the service held at the Scotch Presbyterian Mission House, and there met quite a number of Christians. Mr. Ross has been very successful in this city, as well as in the port of Niu-chwang. He, I believe, has baptized sixty persons since coming here. At the time of our visit he was in Scotland; but the work was being carried on by a native elder and others, under the direction of Mr. Macintyre, who visits them periodically.

The church is formed of Chinese, with a few Manchus; but all speak Chinese, so it was a pleasure to our colporteur and myself to address them, and we spent an hour or two most happily with them. During our stay, we saw a good deal of some of them, and liked much their earnest spirit. The man in charge especially struck us as a most energetic worker.

This city, being the capital of the province of SHING-KING, is very large and important. It seems, judging from its buildings, shops, and people, to be wealthy, and its population, according to Chinese estimate, is 200,000. It covers a large extent of ground, and the streets are wider than in most Chinese cities. Wide streets obtain in all Manchurian cities, as there is so much cart traffic. The friendly spirit of the people noticeable throughout the country struck me most favourably. The Roman Catholics have, as usual, a large foreign-looking building outside the city, and are said to have very many adherents within and without the walls. They have been in the country a long time, but are not well liked in some places. On my eastward journey I heard that a priest lived some miles inland from a town I passed through, the people there affirming that a large pawnshop belongs to him, though managed by Chinese. I expect that those connected with it are Roman Catholics, and that the priest lives there when he goes to town; hence perhaps the report.

In this country, MANCHURIA, one might think one-self still in CHINA; for Chinese is now everywhere spoken, Chinese cultivate much of the land, and appear to have most of the trade, while Chinese customs prevail on all sides. In fact, it would almost seem as if, through becoming rulers of CHINA, the MANCHUS had lost their own language and country. They will indeed have no country to return to should the Chinese ever overthrow the Manchu dynasty; as the waste lands in the far north and east are being taken possession of by emigrants from the overcrowded cities of the "Flowery Land," and Russia has taken most of the rest of MANCHURIA.

JOURNEY TO KIRIN.

On January 23rd, 1880, accompanied by a large escort and a party of Christians, we left Moukden. Our Christian friends soon bade us adieu; but the escort continued for several miles with us. The roads, owing to the frost, were now in fine condition, so we were able to let our animals trot, which they also enjoyed after their long rest. We travelled northward, spending some time in Tieh-ling and

K'ai-yüen Hiens, in each of which we were able to sell not a few books and preach to many. Still keeping north, we passed through the stockade, and entered

MONGOLIAN TERRITORY.

Here, also, a large tract of land is occupied by Chinese, who have built cities, towns, and villages in it, and are the chief agriculturalists. Yet the territory is really Mongolian, though, the Chinese say, loaned to the Emperor, and so at present under the jurisdiction of Moukden.

The above-mentioned stockade must not be thought of as a formidable barrier; it is quite the reverse, being only a low wall, or mound, along the top of which is a row of trees. The general effect is that of a fence around some gentleman's park at home. There is, however, a gate, and a Customs barrier, where all passers are challenged if they have anything in the shape of goods. Twenty *li* beyond, and we reached the city of

CH'ANG-TU FU,

where we spent some time. In this city is a Lamasary, and we saw two of the Lamas; they *may* have been Mongols, but in dress were very much like the Thibetan Buddhist priests I saw in the West. Our books sold here fairly well, and we had many opportunities of making our message known, both to groups and to individuals. On leaving, we passed through a number of towns, the names of which will not be found on any ordinary English map. Then we reached

CH'ANG-CH'UEN T'ING.

Here we had good sales for several days, as the place is very large, and at that time trade was brisk. One is astonished to find such large cities and towns in so outlandish a country. The Chinaman seems to create trade wherever he goes. A great deal of oil is expressed and sent down to the ports from these parts. There is an immense amount of traffic on the highways; but I suppose it is only during the winter months that the roads are passable, or that the people and animals are free for the conveyance of goods. In spring, all the animals are sure to be required for agricultural purposes, as a great deal of land is under cultivation. The fields and farms resemble those at home more than do the small plots called fields and farms in CHINA.

It being now the Chinese New Year we had to spend eleven days in Ch'ang-ch'üen Ting; but did not regret it, there being so many opportunities for usefulness. Before the New Year many shops and booths were opened for the purpose of selling hand-coloured pictures for wall decorations, etc. Some of these our native helper visited, and he told us many of the pictures were obscene. In some of the inns we saw some which spoke loudly of the immorality of the people. Need I say there were no Protestant missionaries *resident* in those parts, though some had visited the country as we were doing. Roman Catholic priests are hard at work here and there among the people, who are chiefly emigrants from China; there are, however, not a few Mongols; and one meets with a small number of Manchus from the northern province of HEH-LUNG-KIANG, or TSIH-TSIH-HAR. All speak Chinese; so there is a fine field for Mandarin-speaking missionaries.

On February 16th we were able to resume our journey, and the same day passed into

THE PROVINCE OF KIRIN,

where almost at once we were struck with the change in the appearance of the country, which was more hilly and much wilder. It was more sparsely peopled, and large tracts of land were uncultivated. The hardened snow lay thick on the ground, and we saw many neat little sleighs skimming along its surface, drawn by horse or bullock, according to the means of the proprietor, or the rate at which he wanted to travel. We passed through two or three market-towns, but none were large; and we were only able to sell a few score books in each. On the afternoon of the 9th we preached in

THE CAPITAL CITY,

where, however, we had difficulty in getting accommodation. There were plenty of inns, and some of them very good; but each had its own class of customers—such as corn merchants, iron merchants, etc. I suppose the proprietors help them to dispose of their wares, and have a percentage on the sales. When we did find quarters they were uncomfortable enough; but we had to take them and be thankful. For the next few days we had large crowds, and very good sales—in fact, we could have sold many more books had we had them; between us we disposed of more than 2,000 tracts and books.

It seemed to us that this city would make a fine centre from which to work into the more northerly province. It is nicely situated on the left bank of a tributary of the Amoor, which, when we were there, was frozen over, and there were sleighs to be seen on it; but the people said that when clear of ice it was navigable. Wool is plentiful and cheap in this quarter. Large forests are said to be situated at no great distance to the south. The celebrated medicine, *Ginseng*, is grown in the neighbourhood, and brings a great price in CHINA, where it is very highly esteemed. It being holiday-time, we saw many Manchu women moving about the city. They were fresh and rosy, and generally well-dressed. Their feet are natural in size, but they wear shoes with soles an inch and a half or so in thickness, and hence look taller than they really are. The men are seldom distinguishable from the Chinese. MONGOL visitors, and those from HEH-LUNG-KIANG, may be recognised by their wearing a small cap with a fur tassel, or top, on it. The Chinese are very numerous, and have much of the trade in their hands. The mode of salutation at once discovers the nationality; the Mongol and Manchu salute one another by bending the knee, which the Chinese do not. Strangers speak their own language when together; but that of the place is Northern Chinese. The population is estimated at 200,000 souls; yet no one lives amongst them to tell them of JESUS!

There are said to be some very large cities further north, but we were unable to visit them, as our stock of books was exhausted; so we reluctantly turned our faces westward. The people were most civil, as were also their rulers; so probably a missionary might easily make his home there. The place is cold in winter, but dry and bracing; and during the rest of the year I expect the climate would be good, and the place healthy. Missionaries of various societies had visited most, if not all, of these cities; but what is a visit of a few days compared with their need?

RETURN JOURNEY TO CHIH-LI.

Leaving KIRIN by a different route, we were able to preach and sell books in other towns and villages. We had intended making for Peking pretty fast, but could not, having a lame mule, which necessitated our going more slowly. It is astonishing to find how many lame animals there are; every other team having one, sometimes more. Blindness in the shaft animal is not of rare occurrence, it being caused by the use of the long whip, which often strikes the eye of the near animal, as it is

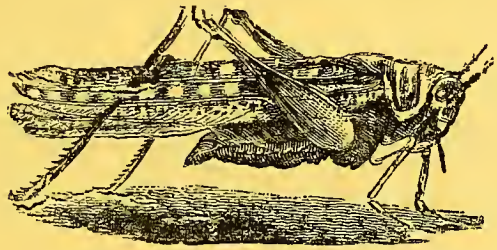
not protected by blinkers. Our carter blinded both eyes of our shaft horse, thus causing himself and us, as well as the poor horse, no small amount of trouble.

On the way back we kept to the south of our former route, but crossed it at Tieh-ling Hien. The districts through which we passed were somewhat more hilly and wild, with less cultivated land and fewer people than that traversed on our eastward road. Taking a detour via Fah-ku Men, a Mongolian gate, we reached Sing-ming Ting, a city to the west of Moukden, on March 8th. From this point we ran down to the port to get enough books to take us to Peking. We had a hard ride of three or four days, and great difficulty in crossing the rivers, the ice having begun to break. However, we accomplished our errand in safety, and on the seventeenth day after leaving Sing-ming Ting, re-entered it. As our colporteur and Christian servant had been there all the time, we did not think it needful to stay any longer.

On March 26th we resumed our journey, but soon came to grief in a boggy part of the road, where we stuck for hours ere animals and cart could be extricated. Once more on the move, a strong wind sprang up, and we found ourselves in a regular dust-storm. We could see nothing two or three yards from us ; while mouths, ears, eyes, clothes, even boxes, were full of sand. Once in the inn, we were somewhat better off; but the food seemed to have a lot of the same plague in it.

From this point to the *Shan-hai-kwan* we had heavy work and many trials. The frost was fast disappearing, so the roads were heavy, and the boggy parts almost impassable. Small streams and rivers were rendered dangerous by flood; and in crossing some of them everything had to be removed from the cart, and it taken off its wheels and floated over, the poor beasts swimming the ice-cold flood. The wheels and everything else were taken across in a small boat. Our book sales were not large, so we had nothing to cheer us, as far as outward circumstances went. Leaving the main road, we ran up to a small hien, N.E. of Kan-chow Fu, and so escaped a good many delays—the road being better nearer the hills. In the above-mentioned city hostility was manifested; some fellows of the baser sort trying to raise a disturbance, but unsuccessfully. We spent a Sunday there, some of the people listening attentively to the Gospel, and to them we sold a few books. Quitting Kan-chow Fu, we preached in the several towns and villages *en route*, re-entering China Proper at the *Shan-hai-kwan*, where we again spent a few days, disposing of our cart, and getting pack-saddles made.

(*To be continued.*)



THE CHINESE LOCUST.

Interesting Tidings from the Kiang-su Province.

THE WORK IN TS'ING-KIANG P'U.

By the Rev. A. G. Parrott, of Yang-chau.

TS'ING-KIANG P'U, or Ts'ing-ho Hien, is a large, important city on the Grand Canal, 100 miles north of Yang-chau. We have had a chapel there many years, in charge of native brethren. Ten or twelve persons have been baptised from the first, but not many of these names now remain on the church roll. A few inquirers were the only persons who came on Sundays to join our two native helpers in worship.

In the middle of July I was able to arrange for a few days' absence, and a favourable wind both up and down enabled us to return in six days, spending two whole days there. There were five inquirers—three men and two women. One of these men, although he has heard the Gospel preached regularly for two years, could not satisfactorily pass a simple examination in the plain facts of the Gospel. He is naturally very dull, and cannot read. The other four appeared to be truly converted, and I had no hesitation in baptising them in a lake behind the chapel early one morning.

Two of these are very interesting cases, manifesting clearly the power of God through the Gospel.

STORY OF MR. CHUEN.

Mr. Chuen has been an inquirer more than two years, but until a short time ago could not break off his opium-smoking, a habit which had bound him thirty years. As he learned more of the power of God, and day by day felt the burden of the sin upon his conscience, he finally resolved to take a firm stand upon the promises of God, and trust Christ to deliver him. He threw away his pipe, but for three days suffered very much pain and great craving for the drug ; however, his mind was made up, and he looked to God for help. After the third day all feeling of sickness and the craving for opium passed away, and from that time he has had no desire to go back to his old habit.

He also felt that a confession of Christianity was no longer consistent with his continued service in the Yamen

—mandarin's office—and he must find some more honest employment. But what could he do? He had no money —opium-smokers of thirty years' standing seldom have money. He was not now a young man; at least fifty summers had passed over him; and he had a wife and two sons at home. What was to be done? To remain in the Government service would necessitate his doing things against his conscience and all truth. At any cost he must leave his present situation, and trust that the love of GOD would keep away the wolf from his door. He was willing to set his hand to any kind of work that could be honestly done, and he trusted GOD to prosper him. He accordingly borrowed sixpence and a shirt, and started business in a *very* small way among street children. By perseverance and patience he was soon able to borrow two thousand cash (about 7s. 6d.) and enlarge his stock of wares. He has now a little shop not far from our chapel, and is earning a very respectable living. He is out on the streets at daylight every morning with his hot cakes and drinks, etc. Mr. Chuen has a good knowledge of the New Testament, and was able to turn up passages upon almost any subject we chose to converse about.

STORY OF MRS. CHANG.

The second case of interest is that of Mrs. Chang, the wife of a wheelbarrow-coolie, a woman who has to endure very much persecution for CHRIST'S sake. Her husband beats her dreadfully for going to the chapel, and her life until recently has been a great burden to her.

This is how she first heard of CHRIST. One day when our native helper, Mr. Yao (a brother nearly blind, but still able to preach, not an old man), was preaching in the chapel, an old beggar-woman of over seventy years of age came to the door and listened to what was said about the person and power of the LORD JESUS CHRIST. She returned to her home, and told Mrs. Chang, a blind neighbour, that which she had heard, and proposed next day to lead her round to the chapel to ask the preacher if JESUS could open her eyes. The old woman accordingly appeared at the chapel next day with her blind friend, Mrs. Chang, and told the preacher their object in coming. After a long conversation Mr. Yao told the blind woman that if she had faith to be healed it could be done. They accordingly kneeled down, and prayed that GOD would have mercy upon them, and regard their prayer.

This was repeated next day, and again on Sunday, when Mrs. Chang's eyes were improving. She was beginning to see again. By the Sunday following her sight—of which she had been deprived three years—was perfectly restored, and she now wished all to join her in praising GOD for what He had done. Within a fortnight after the day she was first led to the chapel and asked to be cured, her eyes were opened and she could now see as other people. No medicines were used, nor were any other means than those of faith and prayer employed to bring about this end. The simple woman believed implicitly that CHRIST had the same power to heal to-day as He had eighteen hundred years ago; and she sought and found in Him what she desired.

But this, although a miracle of healing (not the first one in these parts), did not convert her soul. She at present knew CHRIST only as the healer of her body, and had yet to learn, after severe trial and persecution, that there was something still more precious than physical blessing to be obtained in CHRIST. She attended regularly on Sundays at the chapel, but was, in consequence, beaten by her husband and neighbours—so much so that she resolved one day to destroy her life.* To be able to do this successfully she sent her three young children on the streets, locked the door of the house, tied a rope to a beam in the room, and placed a stool under it. She then mounted the stool, tied the other end of the rope round her neck, kicked away the stool with her foot, and hanged herself. She imagines that presently the LORD JESUS came in, and said, "I have come to save you," and taking a knife cut the rope and let her down.

Not long after this her husband came home, and finding the door locked, burst it open, and discovered his wife on the floor, with a bad wound in her neck, but still alive.

The rope was short, I understand, and the fall consequently, not being great, did not break her neck, and her weight must have broken the rope. She gradually recovered, but only to be the more severely persecuted.

In less than two months she made a second attempt upon her life, and this time by means of stabbing herself with a pair of scissors, being driven to this extremity by her sister-in-law and other neighbours, who felt it their duty, or pleasure, or both, to beat her and all her children. Our evangelist (I believe being sent for) arrived in time to prevent the achievement of this second deliberate intention to destroy herself.

CONVERSION AND BAPTISM.

Mrs. Chang has since learned to know CHRIST as her SAVIOUR from sin. She says she now knows that GOD does not wish her to take away her own life—He has prevented her from doing so twice—and that she is prepared to be beaten to death, if GOD wills it so; for she will never deny her LORD who has done so much for her. Whenever she goes to the chapel she does so at the peril of her life, and when I was there some of the Christians were afraid she would not be able to come and be baptised with the other candidates. But by arranging for the service very early in the morning, before her husband needed his breakfast, she was able to come.

She is a woman from the SHAN-TUNG province, about forty years of age, and the mother of three young children. Were it not for regard for the children she would gladly accept the offer of other SHAN-TUNG people in the place, who feel a sort of responsibility for the safety of one of their own people, and go back to her own province, leaving her husband in his. For the sake of the children she is willing to remain and endure any persecution. If her husband beat her to death, she said, he could not destroy her soul, and she would never forsake CHRIST.

The above are the simple facts of Mrs. Chang's case, as represented to me by Mr. Yao, the evangelist in charge of the out-stations. I have no reason to question the fairness of the report.

I shall be glad of your prayers for a great awakening among the people of this province.

* This is deemed by the heathen Chinese to be often meritorious, and not sinful in itself.

Si-ch'uen Province.

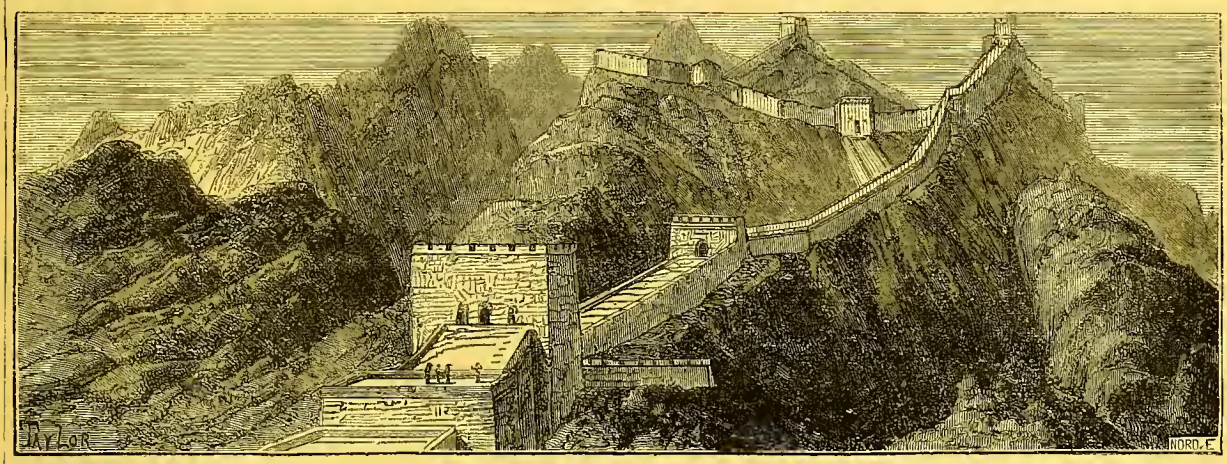
FROM DR. EDWARDS.

CH'UNG-K'ING, *July 14th*, 1883.—You will be sorry to hear that Mr. Trench has lately been ill with fever. He first began to have definite symptoms about the 25th of last month, though for a few days before he had been rather out of sorts.

On that date I found his temperature 103°. I advised him to come over to the house in which I live; thus he has been quite near me, which has been a great convenience. His temperature for some days kept up at

about 104°, and neither quinine nor aconite affected it in the slightest. About the sixth or seventh day, however, after I had sponged him all over with cold water, he began to perspire very freely, and in about six hours his temperature was normal. He expressed himself as feeling much better, and for a few days continued rapidly to improve. After this he had a relapse, but since then he has gradually improved, and has had no return of the ague, but is necessarily very weak.

You will be glad to hear that the second patient (my own servant) whom I mentioned in my last letter is much better, and I trust has experienced a change of heart. During the time he has been lying ill he has been diligently reading his New Testament, and the first time that he went in to family worship after his illness he engaged in prayer, thanking GOD for his recovery, and expressing faith in the LORD JESUS as his SAVIOUR. You may be sure our hearts were rejoiced, and we do hope and pray he may be found faithful. During the last few months a great many of the inhabitants of this city have been carried off by an epidemic of cholera. The authorities became alarmed, and not long since proclaimed a five days' fast, which was duly observed, but of course without having any effect. The Taoist priests then issued a proclamation, saying this pestilence had come upon the people because they had been eating eels (!), and they were accordingly exhorted to abstain from using them as an article of diet.



THE GREAT WALL OF CHINA (see also pages 145, 153).

Visit to Peking and the Great Wall of China.

BY MRS. SHARLAND, OF CHEFOO.

I AM NOW enjoying the refreshment and pleasure of joining Mr. and Mrs. Dyer, of the British and Foreign Bible Society, in their trip to Peking, the great northern capital of China. We left Chefoo yesterday morning, and ought to be now in Tientsin; but having lost a tide, are detained nearly all day on the "Bar"; and after that shall have over forty miles of very crooked and slow river navigation to accomplish. Scenery very flat and uninteresting; but the air fresh and weather fine, for which we are thankful.

April 15th.—On board a China "house-boat" on the Peiho river, province of CHIH-LI. Through the LORD'S goodness, we arrived at last, after two tidal detentions, on Thursday forenoon at Tientsin, where we were all most hospitably entertained by the American Episcopalian Methodist missionaries, Mr. and Mrs. Willets, who treated us as old friends, although we had never seen them before. Their love and kindness compensated for the extremely uninteresting and (to me) repulsive natural appearance of Tientsin and its heavy atmosphere. Tientsin, although possessing a much larger, and in some respects more convenient, foreign settlement than Chefoo, possesses none of the redeeming qualities of the latter; its climate, too, is much hotter in summer and colder in winter. Although our time was short, I was able to make the acquaintance of the missionaries, among whom was the celebrated Miss Doctor Howard, of the American Presbyterian Mission, and her co-adjutors, who showed us over their admirable hospital for Chinese women and children. One consumptive woman had died there only the week before, having found there not only kind nursing and amelioration of suffering, but, it is hoped, saving knowledge of the glorious Gospel of the blessed GOD. She had much fear of death when she first came, and was told she could not live long, and very small indeed was the head-knowledge she was able to receive; but she had the trust of a child, they told me, in the SAVIOUR of sinners, and lost all fear, saying at the last she was "going to JESUS' home."

We left Tientsin yesterday morning in two boats, a colporteur going with us—a godly Swede, who has given up for CHRIST'S sake much more lucrative employment on a steamer and devoted himself to Bible work. I have the smaller boat all to myself, though by day I live chiefly on the larger boat with the rest. We have to take our bedding and all provisions and a servant with us; and at this time of the year, when it is neither too hot nor too cold, with not much rain, and when cockroaches and other

nuisances have not yet come out in these parts, we can make ourselves tolerably comfortable for a few days. Indeed, we are enjoying ourselves immensely.

On the LORD'S Day we anchored for the day near some hamlets, walked on shore some distance, and the people also paid some visits to the river-bank to inspect us, behaving very quietly and civilly. Mr. Dyer and Mr. Olsen gave some who could read portions of GOD'S Word, and Mrs. Grimké's cards, and told them all the "old, old story" as well as knowledge of the different dialect would permit. Besides this, we had a happy meeting for worship, and partook of the LORD'S Supper together on the boat, and felt the whole day a great refreshment and rest.

PEKING.

Peking.—On Tuesday, April 17th, our boats, with a fair wind, landed us, early in the afternoon, at T'ung-chau (or Tung-cho), where we had a very happy time and Christian fellowship with the dear missionaries (American Congregationalists), the only missionaries there, and all living on one compound—the families being those of Chapin, Sheffield, Goodrich, with Misses Holbrook, M.D., Evans, and Andrews. The two first of these families we saw the most of; they are both very warm-hearted and spiritually-minded. The time spent there was all too short. Next morning we had to be off again on our last stage of six hours to Peking, which was accomplished in native carts drawn by mules. These carts are like very small waggons, but very cumbersome and heavy, to suit the wretched roads; they hold but one person (a gentleman can manage also to sit on one shaft, while the native driver sits on the other); there is no seat, but we take a thin, small mattress or cushion and squat down in the cart as best as we can, often holding tight to avoid being pitched out if no one happens to be sitting in front. An American Congregationalist missionary, of Peking, returned with us on her donkey, and she kindly invited me to be her guest, Mr. and Mrs. Dyer going to one of the English Congregational compounds to be guests at Mr. Meach's. During the afternoon of Wednesday, April 18th, through the LORD'S goodness, we arrived safely at our respective destinations in the city of Peking. Unfortunately for our convenience in getting about together to see some of the "lions," we are four miles apart, which means in Peking a cart-drive of one whole hour each way, and so losing us much time, when there is no time to spare.

CURIOSITY SHOPS.

April 19th.—Mrs. Dyer came over to me, and in the afternoon an Englishman, who is sending his little girls to my school, escorted us to some of the best curiosity-shops, and also to one of the manufactories of the celebrated Pekinese china, of the kind known by the French term, "*Cloisonne*," I having a commission to get a specimen for a friend. The foundation of it seems to be copper, and we saw it in all its different stages of workmanship till it is finished into vases, jars, plates, etc., of all shapes and designs, and of most delicate and beautiful appearance.

Then we went to the Observatory, built adjoining the eastern wall of the Tartar city, one of the most interesting sights of Peking. On the top are an immense celestial globe of bronze, its constellations in raised brass, an armillary sphere, quadrant, etc., etc., all very large, of bronze, and each supported by huge bronze dragons, the whole splendidly cast. It was all done, at the expense of the Chinese Government, by the Jesuits some two hundred years ago, and is always exposed to the open air, yet shows little evidence of age or rust. From this place there is one of the best views of the whole city, and, in clear weather, some ranges of western hills where the missionaries go for change in the fiercely hot summer, leading a picnic life in temples they rent for the purpose.

Peking consists of, first, the Chinese city, with its wall over forty miles in circumference; then the Tartar city, with its wall of sixteen miles round; then within that the Imperial city, a forbidden place, which may be gazed at from afar on the Tartar wall, but which no foreigner is allowed to enter. Within it are the Emperor's palace and grounds, with small temples and pagodas on small hills (the only hills in or about Peking). On Friday, 20th, I passed by it on my way to Mr. Meach's, going over an artificial lake, connected with the palace gardens by a marble bridge, but not nearly such a beautiful bridge as that of Prague, from which there is rather a pretty view—especially, I should think, in summer, when the trees would be in leaf, and there would be plenty of lotus blossoms on the water. This refreshing bit of scenery lasts but a minute or two; all Peking presents but a wilderness of wretched though broad streets (with a so-called road in the middle and sideways), full of dust in dry weather, and impassable mire in the rainy season. Here and there you see an elaborately carved and gilded shop-front, contrasting only the more strangely with the dilapidated, untidy, dirty appearance of everything around. All the better-class houses, always of one story only, are invisible behind their courts and walls.

PORTUGUESE CEMETERY.

On Friday, Mr. Meach kindly took us to the Portuguese cemetery, where there are large marble memorials to Francis Xavier and Ignatius Loyola, with similar ones to the real graves of Jesuit workers in China dating as far back as 1611. Celebrities only seem to have been honoured by burial here, and their enormous marble tombs are finely sculptured with Chinese dragons and other Pagan emblems, curiously intermixed with crosses and "I.H.S's," etc.—a combination not quite so incongruous, when we remember the literally Babylonish origin of those letters and crosses. Next we went to

THE TEMPLE OF THE MOON,

selected as giving the best idea of this kind of temple available to us (for the Temple of Heaven, the one *most* worthy of a visit, is now positively closed to foreigners), and even to this Mr. Meach of the London Mission, who accompanied us, had great trouble to get us ladies admittance; the idea being that we pollute these holy places! No idolatrous image did we see there, only an elaborately ornamented altar or large platform of masonry and marble, ascended by steps on either side, in the centre of a large park-like enclosure, where the sacrifices are offered, and surrounded by many temple-like buildings composed chiefly of green and yellow porcelain tiles.

THIBETAN TEMPLE.

Saturday, April 21st.—Mr. Murray, of the National Bible Society of Scotland, took us some distance outside the whole city (country fresh, air very pleasant) to the Yellow Temple, where there is an exquisitely-carved white marble dagoba (an edifice slightly differing in shape from a padoga). We had no difficulty in getting in here, and could roam about pretty much at will; and even ate our lunch on a part of the dagoba itself, the priests politely bringing us tea. On the dagoba, besides other numberless carvings, is a series of sculptured pictures of the history of one of the many incarnations of Buddha from his birth to death. Several Thibetan priests were performing their mummeries before our eyes

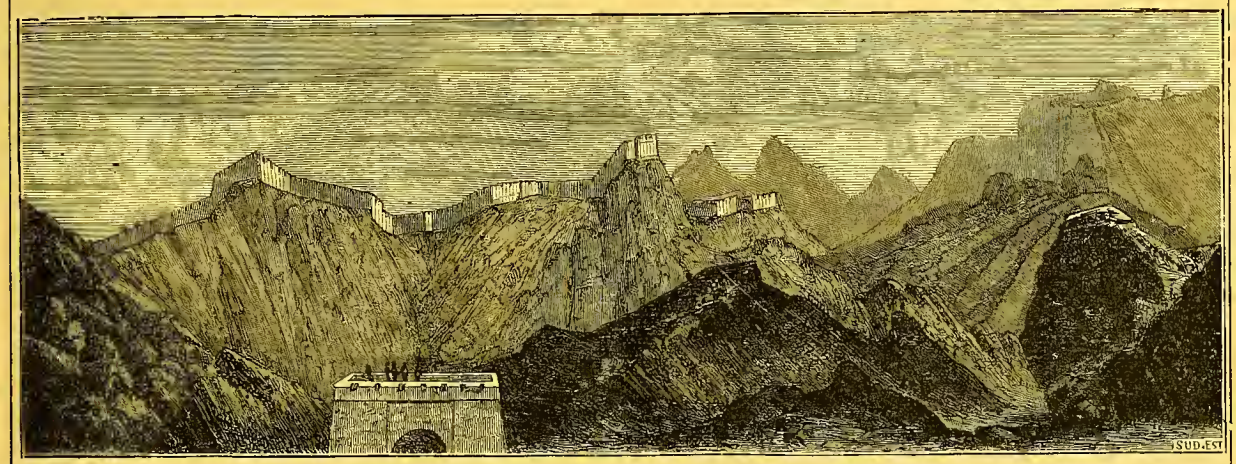
to the senseless marble. We longed to be able to tell them the Gospel.

Sunday, April 22nd.—I worshipped with the Chinese Christians in Mr. Ament's Congregational church on the American compound, where I am being so hospitably entertained, the service being conducted by a native, in Mr. Ament's absence in the villages. I have not yet mentioned the interesting work going on on this compound. Besides the Aments (Mrs. Ament's work being among the women), there are Mr. and Mrs. Noble, of the American Press, with whom we take our meals; and Misses Chapin and Haven (in whose rooms I am staying) who have a girls' boarding-school, where twenty-three Chinese girls from the different northern stations of this mission are being trained for the LORD JESUS. Several have been for some time consistent, professing Christians; but during the Week of Prayer this year there was indeed much blessing vouchsafed in the conversion of seven new ones, and in the final decision of three others who had long been awakened, but were halting. The details of some of these cases are deeply touching. There was similar blessing in the boys' school of the same mission at Tung-chau before mentioned, visited by us on our way up.

The Sunday evening English service was held in the house of Dr. Dudgeon on one of the English "Congregational" compounds, Mr. McKay preaching.

THE GREAT WALL (*see Illustrations*).

Next morning we started early for "the Wall"—yes, THE GREAT WALL OF CHINA! Mrs. Dyer and I were packed into a mule litter; Mr. Dyer, Mr. Olsen, and Mr. Bagnall (another Bible helper, whose "rounds" enabled him to accompany us part of the way on his



THE GREAT WALL OF CHINA (see also pages 145, 151).

mule) following in a cart. It took us all the day to reach the village of Nan-k'ow at the foot of the Pass, where we passed the night—my first experience of Chinese inns. We were decently comfortable, however, at this time of year, without rats or other pests; and after supping with appetites sharpened by the mountain air, slept soundly enough with our little cotton mattresses spread over a mat on the brick-beds (k'angs), and wrapped in our cotton quilts, not heeding the noise of mules, donkeys, camels, and their drivers, coming and going at all hours in the common courtyard onto which our paper windows looked. The gentlemen had sold and distributed many portions of God's Word and tracts in the village, which were well received; we had also inspected an offshoot of the "Wall" which skirted the village with no little interest.

As early as difficulties with the landlord (who charged four times as much money as he meant to take and did take) were at last adjusted, we set off next morning after breakfast for the top of Nan-k'ow Pass, in our litter, the gentlemen on donkeys; for not even a Chinese cart could well go over such a wilderness of huge boulders, rocks, and occasional rough attempts at "pavement," which this road consisted of for thirteen miles. We had splendid weather, and arrived at mid-day, and lunched on the Great Wall of China. We afterwards clambered along it, following its staircase-like track up to the top of the mountain where we were, and stood on one of its towers, from which we could see miles and miles of the Wall extending on either side up and down the mountains around, and in all sorts of zigzag directions, at our feet barren plains interspersed with cultivated spots and winding rivers (this when turning northwards), and in the not very far distance the long ranges of mountains separating China from Tartary. Just in the height and breadth of the Wall I was somewhat disappointed—height, I suppose, not over thirty feet; and not more than five or six horsemen could go abreast along the top, if they were so foolhardy as to try it at all. But in no other respect could there be disappointment; and we are told this Nan-k'ow Pass is one of the very best places for seeing it. In days when the world's great sights were not so accessible as now, Lord Macartney is said to have exclaimed, when seeing it, "The most stupendous work of human hands;" and Dr. Johnson wrote of it that it was an honour to any man if his *grandfather* had seen the Great Wall of China! However we may well feel, pleasant though it be to have seen the Wall, it is a far greater honour to have been able to distribute GOD'S Word and speak a few Gospel words in the villages around, which some of our party were able to do. May the LORD bless them!

THE MING TOMBS.

We went back to Nan-k'ow for the night, proceeding next day towards Peking by another route, so as to take in other notable sights. This day it was the Valley of the Tombs, where thirteen emperors of the Ming dynasty are buried. This extraordinary cemetery is a valley or basin surrounded by mountains of varied shape, and is six miles long and about two and a half miles wide. Of tombs so

widely scattered we had only time and strength for the near inspection of one, the most magnificent—that of Yung-loh, the third of the dynasty, who greatly beautified the place and erected his own mausoleum. I copy here an account of it, better than any I have either time or ability for :—

THE MING TOMBS.

"At the entrance to the valley Yung-loh erected a cluster of arches—the finest 'pailow' in China, ninety feet long by fifty feet high—of pure white marble. The carving of flowers and fine tracery is perfectly exquisite. Then, through fields of millet and corn, we come to an open building or monument to Yung-loh, containing an upright slab covered with a poem of praise to his memory, supported on the back of a huge stone tortoise. A few feet from each corner of the building are stone columns, round which dragons twist themselves towards the top, where sit animals the like of which only the most vivid imagination could ever have conceived. Farther on, towards the tomb, are plain columns, and then we enter the avenue of animals. Here are two pairs of lions, two each of unicorns (or rather, I should say, a peculiarly-shaped dragon), camels, elephants, and horses. They are of colossal proportions, and each cut from a solid block of marble; one pair of each is kneeling, and the other standing. It was an uncanny place: one could sympathise with the mules, who refused at first to pass along by these weird creatures. After the animals, we come to the civil and military mandarins—six on each side—the former in full dress, with a smile on their ugly faces; the latter in coats of mail, and wearing a savage expression in keeping with their warlike attitude.

"But we are not yet at the tomb. Through persimmon orchards and under cypress trees, we pass to the entrance hall, seventy yards long by thirty yards deep. Solid teak pillars from the forests of Burmah and Yunnan support the yellow porcelain-tiled roof. In this hall imperial offerings are still made to the dead emperors of an extinct dynasty.

"Passing down the marble terraces and steps, which extend the length of the building, and through a court shaded by cypresses and oaks, a stone passage-way is reached, which extends forty yards through solid mason-work. Through this tunnel we ascend to the top, where, in an open building, is a red tablet bearing the name of Yung-loh. At last we have reached the place of burial. Behind this building is an artificial hill covered with grass and cypresses, and in the earth is buried the remains of the once powerful emperor whose ambition and wealth caused all these various monuments to be erected."

In the tunnel is an echo, a mystery to the Chinese, who have their superstitions about it. We returned to the village of Shan-ho, on our old route, for the night, but the next morning (Thursday) branched off again in another direction for Wan-sho-shan and the Great Bell Temple.

THE SUMMER PALACE.

Wan-sho-shan is one of the Emperor's ruined summer-palaces on a spur of the Western Hills. The grounds include many miles of winding paths (over undulating ground), pavilions, open corridors, ornamented gateways, and bridges over lotus-grown ponds, all in more or less ruin and desolation. On the summit of the centre hill stands a building of marble and porcelain, in nearly perfect condition; below it, on the terraces of the hill, are the grand staircases and smaller buildings in heaps of ruins. One of the most perfect remains of former magnificence is a small but exquisitely-wrought bronze temple, with base and steps of white marble. I also noticed, in tolerable preservation, a beautiful pagoda of porcelain in varied colours, each brick containing a small image of Buddha. We lunched on the steps of one of the highest pavilions, enjoying the panoramic view of surrounding country. It is, I believe, to the English and French allied armies in 1860 that this beautiful place and the adjoining palaces of Yuen-ming-yuen owe their devastation. It is said that when the present Emperor of China becomes of age, they are to be restored and closed to foreigners. We thence proceeded to the Great Bell Temple, the largest bell in the world, it is said, next to that of Moscow. We all went under it, as into a room, and up staircases into galleries round it, to inspect it. One of our party calculated there must be at least half a million of characters upon it. We returned to Peking safe and well, just in time for the evening meal at our respective lodging-places.

Friday, April 27th.—Mr. Murray has kindly escorted us again to other places of interest—

THE LLAMASERY,

where it might have been impossible to get in but through Mr. Murray's Mongolian teacher, a Llama of the place, who took us under his wing. We went through a series of courts, the residences of some 400 Llama priests, and temples with images of the Buddhist trinity, etc., and, what we had never seen in any other idol temples, regular rows of both sitting and kneeling accommodation for the worshippers. Some of the incense-altars, huge candlesticks, etc., were of "*Cloisonné*" of a most rich and elegant kind.

We came at last to what was really the object of our visit to the Llamasery—the temple of *the* great Buddha, one of the two largest idols in the world, it is said. This one is ninety feet high, and we had to ascend two or three tiers of galleries built at some distance round to view it properly. Happily for weak nerves, the gigantic face has a mild and benevolent expression; so, except in the fact of its being an idol, there is nothing to shock one, as so many of the horrible fiend-like images in ordinary Chinese temples do.

We then went to the Confucian Temple, built, it is said, 550 B C. Up marble steps, we reach a marble terrace, and enter this large hall, supported by teak pillars fifty feet high. It contains nothing besides a plain tablet to the memory of Confucius, and tablets on either side to the memory of favourite disciples and sages since his time. Large gilt inscriptions form a cornice to the hall, which have been thus translated: "This man with heaven and earth make a trinity;" "The teacher and example of ten thousand generations." Near this temple is "The Stone Library," or hall of classics—200 upright tablets of stone ranged in two long covered corridors on either side of a square building, surrounded by a moat of white marble with four elaborately-carved bridges, connecting the entrances to this building with shady grounds. On these 200 tablets the nine books of classics are engraved entire.

CHINESE GIRLS' SCHOOL.

After lunching in one of the shady nooks, we went in the afternoon to a far more interesting "academy"—the large Chinese girls' school of the American Methodist Episcopal Mission, conducted by Misses Cushman and Sears, where there are over forty boarders receiving instruction, twenty-one of whom have professed saving faith in the LORD JESUS CHRIST.

Our visit to Peking has happened to be at the time of the great *triennial* literary examinations, which take place only in Peking; and last Sunday Mr. Olsen joined Mr. Murray and Mr. Bagnall in distributing among the students 6,000 copies of suitable Christian tracts and portions of the Word of GOD. May the LORD rain down blessing upon them! I was glad to visit Mr. Murray's school for blind boys; he has five just now, and has reason to hope that they possess in their souls the eternal Light of Life. There is no foreign settlement or "concession" in Peking. There are British, American, and other foreign "ministers," and their residences are called "the British Legation," "the American Legation," etc.

Saturday, April 28th.—We bade adieu to our kind friends in Peking.

Blessing in Chefoo.

BY THE REV. C. H. JUDD.

CHEFOO, *August 1st*, 1883.—My wife and two little ones are, with myself, on board the *Hai-ting*, bound for Shanghai; whence I came a fortnight since, leaving our youngest in the kind care of Mrs. Dyer. I came up here partly on my own account, and partly on account of Mr. Ballard, of the Customs, who was seriously ill with sunstroke, and really needed an attendant. He is, on the whole, improving, but will need to be very careful and watchful.

We had a warm welcome at Chefoo, and it was a great treat to meet the friends there. At Mr. Leyenburger's I met with a missionary lady, whose singing fully realized to me the words, "I will sing in the Spirit," and, "singing for Jesus;" for the words just told with living power. What a blessing if all who can sing would do as she says she has done, "Given" her "voice to the LORD JESUS."

At Mrs. Sharland's school there has been a precious work of the HOLY SPIRIT just lately. She has now, I think, twenty-two boarders and a few day scholars. Two of these were converted in our meetings at Shanghai, and a third has been saved for some time. Two others have been converted for a few months probably, making five believers already. Last LORD'S Day morning we held a meeting in her house, as it was too hot to go to our Mission Chapel that day. GOD was manifestly moving the hearts of some of the pupils, and one of them openly confessed that she had trusted the SAVIOUR. I had the privilege of taking Mrs. Sharland's afternoon Bible-class of thirty-five, including a few adults from the outside.

In the evening at prayers Mrs. Sharland cried to GOD most earnestly for souls. I saw one of the elder girls weeping, and asked if she would not trust the SAVIOUR. "I will do," was the emphatic reply. I said, "Will you trust Him *now?*" "Yes, I will," was as definitely answered, amidst sobs and tears; and a full trust in the LORD JESUS brought peace to her soul. While still speaking with this one, another, with her heart full of emotion, told me that she had given herself to the LORD JESUS. Her two elder sisters, already Christians, wept aloud for very joy at seeing the evident new life in their dear sister—now a sister in CHRIST. One of the elder pupils stood in the door-way evidently wanting to say something. She was asked if she would not give her heart to the SAVIOUR. "I have done it," was the reply. "Have you *really* done so?" asked Mrs. Sharland. "Yes, indeed I have," was the answer, which brought another outburst of joy. We then knelt down, and, with hearts full, and tears of overflowing joy, thanked GOD for HIS goodness and blessing. I cannot tell you what a time of joy it was.

The next evening I went again to take evening prayers with them, and found that four more young ones now confessed that they had found the SAVIOUR. Some of them had been seeking life and salvation for some time, and their cases were very clear. Two out of these four appeared to be not quite so clearly saved, but were at least deeply impressed. One of the elder girls, converted only on the LORD'S Day, was the means of blessing to her younger sister before the next evening. Nothing could be more beautiful than to see the loving joy with which the elder Christian girls embraced the younger ones when they saw *their* new-born joy. As we sang the sweet hymns from Sankey's book, every word seemed penetrated with a spiritual power. I quite hope the blessed influence of that school will go far and wide, and that every girl will be saved.

I do indeed wish that Mrs. Sharland had some thoroughly efficient helper. Her school-work would be easier to her, and with greater benefit to her pupils. GOD has so manifestly helped her that HIS approval is very apparent.

Tidings from T'ai-yuen Fu, Shan-si Province.

DR. SCHOFIELD'S ILLNESS AND DEATH.

THE FOLLOWING deeply interesting particulars concerning the last illness and falling asleep of our beloved brother, Dr. Schofield, will be anxiously looked for by many of our friends. We hoped to accompany them with later intelligence from T'ai-yuen Fu, and have delayed as long as possible, but all that has reached us is contained in the following paragraph, from *The Star in the East*, of August 31st (a Shanghai weekly paper):—"A T'ai-yüen Fu friend says:—We are in great distress in this city. Our only physician, Dr. Schofield, has died of typhus fever; the Rev. T. Richard is ill, as is also Mrs. Tenny. Dr. Peck, of Pao-ting Fu, is on his way to our relief, and we hope the worst is past." We do indeed hope that the next tidings may inform us of the recovery of Mr. Richard, to whom we are so deeply indebted, and of Mrs. Tenny. All the T'ai-yüen friends are specially remembered in prayer at this time by many.

FROM THE REV. S. B. DRAKE.

August 2nd, 1883.—A sad event has taken place: Dr. Schofield has been taken from us after a short but terrible sickness. He was unwell on the 19th of July, but did not feel sufficiently so to discontinue work until the 21st. At first he thought that the disease would prove to be malarial fever; but on the 23rd the symptoms were indicative of typhus.

Up to the 26th the symptoms were not of a very serious character, nor was the temperature very high, being about 103°, sometimes a little higher, sometimes a little lower. After that time, however, the action of the heart became impaired, and for a short time the temperature rose to 105·4°, but brandy was used, and the heart's action became stronger; cold packs were resorted to, and the temperature reduced.

From the 27th to mid-day of the 31st the symptoms

became more serious, but yet not alarming; the pulse and breathing were fairly good, and the temperature sometimes about 103·5°, sometimes 104·5°, and we entertained hopes of his recovery.

Towards the evening of the 31st, however, the temperature rose to 106°, but as the pulse was fairly good we did not despair, and again resorted to cold packs. We continued the application of ten towels, wetted with iced water, for forty-five minutes; but when finished, to our surprise, the temperature was still 106°. Then we almost gave up hope of a favourable issue. Still brandy and milk were given, but his strength failed; at midnight the temperature was 107·4°; at one o'clock a.m., on Aug 1st, it was above 108°, and at 2.30 a.m. he breathed his last.

The sickness was endured by our brother most meekly and yet bravely. Were it GOD'S will that he should live, then he would like to live; were it GOD'S will that he should die, then he was prepared to go; this was the spirit in which he lived, and it was the spirit in which he died. Though his academic career was so brilliant and he received first-class university honours, and though he was so successful a student of medicine, and had he lived would have made a reputation in the medical profession, he did not seek worldly or professional distinction; he desired only to do the will of GOD. He felt that he was called to undertake missionary work, and came out here to devote his abilities to the cause of CHRIST, and the benefit of the Chinese.

In whatever way we view him—physically, mentally, professionally, or spiritually—never did any missionary enter upon his works better endowed. With a scientific training of a high order, he combined a faith in CHRIST which for its simplicity was beautiful to behold; nor was his diligence less marked; morning, noon, and night, one found him at work—in fact, he was "always at it."

He had also gained the confidence and respect of the Chinese, and while passing along the street it is not uncommon to overhear them speaking about his death, adding, "Alas! alas!" If our brother could speak, I am sure he would discourage any laudatory remarks about himself; therefore I refrain from writing as much as I would like.

A few days before he became unwell, he spoke to me of some of his former fellow-students at the hospital, and said that among them there are at least a half dozen who ought to be in China as medical missionaries. Now, if his death, instead of calling forth laudatory remarks from us, should be the means of inducing any of those former associates to undertake the same work as he did, I am sure he would be delighted.

Mr. Richard, of the B.M.S., has been exceedingly kind in rendering all possible assistance. Since his residence in China he has nursed a good number of persons suffering from the same disease, and has become a very capable nurse. After the first few days of the doctor's sickness he constantly attended upon him; and from the 27th of July till after the doctor's death he did not return home to wife and family, nor did he leave the patient's side, except for an occasional hour's rest and refreshment. The kindness and devotion of Mr. Richard cannot be too highly praised.

We are all very much upset by the sudden removal of our dear brother, but are keeping well. As a special messenger starts with letters in a short time I must conclude.

FROM MISS LANCASTER.

August 3rd.—"Several of the friends here are writing you the sad, sad news of Dr. Schofield's brief illness and death. Of him it could be truly said his loins were girded, and his lamp burning, as one watching for his LORD. It was indeed a privilege to witness the bright, bright face, the joy and peace of his countenance, and the child-like trust in his SAVIOUR. So often he repeated the words:—

'Just as I am, without one plea,
But that Thy blood was shed for me.'

"He has reached the shining land; but we miss him sorely, and pray that the Divine Master will send some one filled with a like earnest spirit to carry on the work here, and that the GOD of all comfort will support and sustain the dear ones left behind to mourn his loss."

FROM MISS KINGSBURY.

August 3rd, 1883.—I have not been feeling at all well lately, and put off writing, little thinking the sad news I should have to communicate when I did. You will be grieved to hear that death has again visited our little community, and taken away one who was so fitted for the work here, and who it seemed to us could ill be spared. Dr. Schofield, who only a fortnight ago was as well as any one here, is now in the presence of the SAVIOUR whom he loved and served so faithfully.

Three weeks ago a man came to him with diphtheria. Dr. Schofield, always ready and willing to do all in his power to relieve the sufferings of others, helped this poor man by giving him medicines, but told him he could not stay on the premises, as the disease was so infectious. The man went away, but came the next day, and unknown to Dr. Schofield slept in the hospital.

The morning after, word was brought that a man had died on the premises; so Dr. Schofield ran down, thinking it was a man he had operated on a day or so before for abscess, when to his surprise he found it was the one who had been suffering from diphtheria. Directly he got into the room he noticed a very bad smell from the k'ang (stove-bed) on which the body was lying. We think it was that smell that caused typhus fever to set in. About four days after, he began to feel poorly; and on the seventh day he became very feverish and took to his bed, from which he never rose again. Day by day the fever increased, and his strength became less, until he could hold out no longer, and his spirit took its flight to that land where sickness can never enter. Our hearts are aching with the wrench that has been made. We cannot realise he has really gone, that we shall never again hear his voice pleading so lovingly and earnestly with the Chinese. Now he sees "the KING in His beauty," and is with Him in whose "presence there is fulness of joy."

Little did Dr. Schofield think, two short weeks ago, his career would so soon be ended, and his work on earth finished. He was always so bright and happy, and so ready with messages for the MASTER. He loved his work among the Chinese, and his greatest joy was when he could point them to a SAVIOUR who loved and died for them. We have lost a loved brother, and the Chinese a true friend; but we know our loss is his gain. We feel sad when we think we shall never see him again, although we rejoice that he is "for ever with the LORD."

In the afternoon of the day in which he "fell asleep" we laid his body to rest by the side of our sister, Mrs. Landale. In a year and a half death has taken from our little circle two of the most useful ones of our band. I wonder who will be the next?

GOD'S ways are truly mysterious. To us He seems to call away those who are most fitted for His service here; but He who cannot err "does all things well." As Mrs. Schofield said to me in speaking of the doctor, "The LORD had need of him." His service on earth is only exchanged for one above.

It is another call to us who are remaining to "be up and doing while it is day," and to seek more earnestly to point these lost ones to Jesus. Another worker has gone, but the work remains. May we, by GOD'S help and grace, endeavour faithfully to carry on that which has been commenced by those who have now "gone up higher."

Mrs. Schofield and the children are now staying with Miss Lancaster and me, and we are doing all in our power to make her comfortable. Mr. Pigott has not yet returned from Peking, and things cannot be settled till he does. We need the prayers of friends at home just now, for we are very sad. We feel so thankful for the privilege of having known our brother who has been so recently taken from us. He always took such an interest, too, in the work among the women, and rejoiced as much as we when fresh houses opened to us.

FROM MRS. SCHOFIELD.

(TO DR. SCHOFIELD'S MOTHER.)

T'ai-yuen Fu, 2nd August, 1883.—My dear husband complained of not feeling well at breakfast on Thursday morning (July 19th), and rested most of that day. Next day, Friday, he wrote all his letters home. On Saturday, the 21st, he did not feel well, and I asked him not to see the patients. All day he was feverish, and thought he was going to have an attack of ague. In the night he had *great* pain in the stomach, lasting for some time; he took some drops of opium, which relieved him. Next day he still was feverish, and we began to think it might be typhus. The symptoms soon developed—constant high temperature, not yielding to quinine, aconite, or cold baths and applications of wet towels from the chest to the knees as recommended in one of his books. He had the best of nursing, assisted by Mr. Richard, who for the last few days stayed here day and night. Miss Lancaster also helped me day and night; in fact, but for her help I do not think I could have held on till all was over. My dear husband made all arrangements in case he should not recover, and left messages for all his friends. It is wonderful how he seemed to think of everything; his smile was beautiful towards the end of his sufferings, and he did seem so grateful for everything done for him. He repeated these hymns—"What in Thy love possess I not," "JESUS, Lover of my soul," and "Just as I am, without one plea"—with all the feeling of his soul. The first Sunday he was unwell (July 22nd), before he felt very ill, he asked me to read the last chapters of Revelation, and our conversation was all about heaven. I think that same day he asked me to sing that hymn—"I shall be satisfied"—and the tears were in his eyes when I had finished, and he said, "Beautiful; it never seemed so beautiful before." What a childlike simple faith he had, and how he lived in the enjoyment of GOD'S love!

(TO MR. HUDSON TAYLOR.)

August 2nd, 1883.—You will, I know, be deeply grieved to hear that my dear husband, after a short illness, was taken home yesterday morning, August 1st, at 2.15 a.m. It has all been so sudden that I can't yet realize that he is gone. His soul was filled with joy and peace, and his smile for the last day and a half was heavenly. He longed to be with the LORD, but was at the same time willing to stay if it had been His will. My dear husband's constant prayer was for patience, which he certainly showed in all his sufferings. He said, a few days before the LORD took him—

"Loving farewell to Mr. Taylor and the Council. If anything is written in CHINA'S MILLIONS tell Mr. Taylor to abstain from praising the earthen vessel and to give all glory to the LORD. Tell my friends not to praise me fulsomely, but to praise the LORD. By the grace of GOD I am what I am." I think he then repeated—

"Just as I am, without one plea."

"Tell Mr. Taylor and the Council I have found my LORD'S grace sufficient to sustain me in the most trying illness of my life; and that these three years in China have been by far the happiest in my life." He sent this verse to all friends—

"A little while for winning souls to JESUS,
Ere we behold His beauty face to face;
A little while for healing soul-diseases,
By telling others of a SAVIOUR'S grace."

P.S.—Nothing could exceed Mr. Richard's attention and kindness to my dear husband, as also Miss Lancaster's.

The Work in P'ing-yang Fu, Shen-si.

BY THE REV. S. B. DRAKE.

P'ING-YANG FU.—I have been able to rent the house about which I wrote you, so now we have sufficient accommodation for our enlarged work. The school progresses nicely, and the number of scholars have gradually increased. Three months ago we began with six or seven; but at the present time there are sixteen; and there is a good prospect of a still larger increase.

The work in the city, both among the men and women, is also very encouraging. On Sundays ten to fifteen men, and the same number of women, meet for worship; a considerably larger number than usually met for worship last year. In addition to the ordinary services we have also a class each week for the women. On Tuesday and Friday evenings I have a class for the men, for the study of theology; and on Wednesday evening we meet together for the study of the Old Testament. During the past three months we have been reading the history of the Ancient Empires, as mentioned in Scripture; we carefully considered the prophecies which foretold their destruction, and the remarkable manner in which they were fulfilled. I furnished such facts and information as illustrated the references, and so made them more intelligible to the Chinese. These meetings have been tolerably well attended, and a good deal of interest in such matters excited.

The work in the country is also making very satisfactory progress. In each of these villages where we have resident Christians, a larger number meet for the worship

of GOD now than formerly. Besides this, a new station has been opened in another village; so that in connection with P'ing-yang Fu there are now four out-stations. The distance between the two most distant stations is forty English miles.

We held on April 18th our quarterly gathering of Christians and inquirers. It was one of the most interesting gatherings that have been convened by us here. As regards the number of persons present, the number of converts baptized, and the spirit pervading all parties, it was far in advance of any former gathering. Two years ago not more than seven or eight persons attended similar meetings, and once or twice the number fell even below those figures, but since that time a steady increase has been going on. At the four gatherings held during the past year from thirty to forty persons were in attendance, but at the one just held more than eighty men and women met together. Hence it will be seen that the number of inquirers has more than doubled during the last twelve months, a fact for which we thank GOD, and take courage.

Besides the large increase above mentioned, there is another circumstance which draws forth our gratitude to the GOD of all grace, viz., the number of persons who have just put on Christ by baptism. At the general meeting held in January last, sixteen converts were recommended as candidates for baptism. After examining them, and making enquiries about their conduct, I felt satisfied concerning their Christian character, and at the last general gathering they were all received into Church-fellowship. Among the number were four women, three of whom are members of the family of Mr. Hi, viz., his wife, mother, and mother-in-law. The other woman is the wife of Mr. Fan. Mr. Hi's mother has just completed her seventieth wear. At first she was rather nervous at undertaking a journey of ten miles' distance. She lives thirty *li* from this city, and had never before been away from home. She decided to come, however, for she said, "I am an old woman, and may soon die, and I should not like to depart this life without confessing CHRIST before men."

This last addition to the Church brings up the number of baptised Christians to twenty-six. The prevailing spirit of the assembly was very encouraging. The P'ing-yang Christians have always manifested a good spirit, but the devout spirit and feeling of brotherly love displayed on this last occasion were much more marked than formerly. In the last circumstance we greatly rejoice, for it is at once a sign of the presence of God in our midst, and a promise of future increase. I am glad to add that my wife and I are quite well in health.

Brief Notes.

ARRIVALS IN CHINA.—On Thursday, October 11th, the M. M. steamer *Anadyr*, in which Mr. and Mrs. C. G. Rendall and child, Miss A. Dowman and Miss E. Butland sailed from Marseilles, arrived at Shanghai.

Rev. J. and Mrs. Williamson and two children, Miss Horne, Mr. Owen Stevenson, and Mr. Henry Dick, due October 19th, will probably have arrived at Shanghai.

Soon after this number reaches our friends, Rev. E. and Mrs. Pearse, Misses Jane and Harriet Black, and Miss Sarah Muir, due November 2nd, will, we trust, be in China. Good tidings have been received from all the above from ports on their way.

EN ROUTE FOR BURMAH.—The tidings received from Mr. and Mrs. Henry Soltau also call for thankfulness. They have had many opportunities of usefulness.

DEPARTURES FOR CHINA.—On Wednesday, October 10th, Mr. J. H. Sturman and Mr. W. E. Burnett sailed for China in the P. and O. steamer *Khedive*. They are due in Shanghai on November 30th.

On Wednesday, October 24th, by P. and O. steamer *Peshawur*, Miss S. Seed and Miss L. Malpas; are due in Shanghai, December 14th.

Mr. and Mrs. CARDWELL are back at their station at Ta-ku-t'ang, feeling deeply their great loss. We are thankful to find that prayer has been answered, and that Mrs. Cardwell is able to rejoice in the happiness of her treasure, now so "safe in the arms of JESUS." Soon all these partings will be for ever past, and then those who have gone before will be ours again, and ours for ever, and we with them, perfectly conformed to our glorified Head, shall be for ever with the LORD.

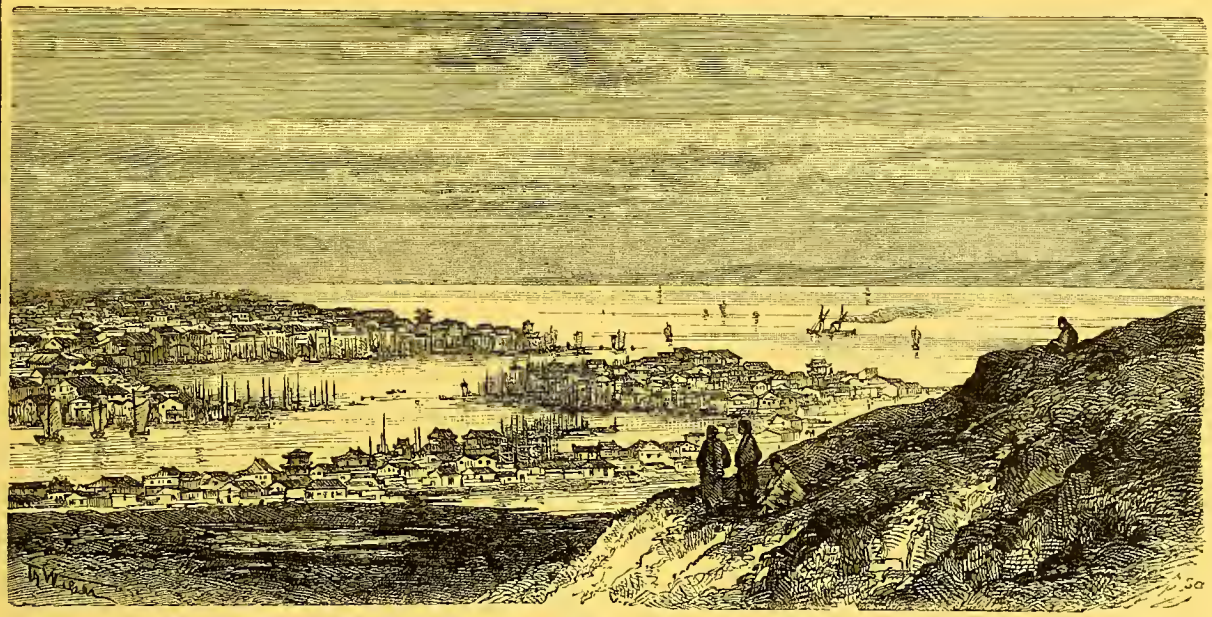
Mr. W. D. RUDLAND writes from Shanghai:—"Before leaving T'ai-chau, we had a very encouraging conference, of which I will send you an account as soon as able. We had quite a trouble to get away from T'ai-chau. After we had started and got outside the city, the coolies became so troublesome that we had to return, and so lost a day. Next day we learned the reason why the LORD had permitted us to be hindered. A band of robbers had been in possession of the top of one of the passes the day before; and had we gone on, as we intended, we should just have fallen into their hands. Thus, when it seemed to us that it was Satan who was hindering, the delay was really of the LORD."

FROM MR. EASON.

G'HUNG-K'ING, *July 13th*, 1883.—I am thankful to say that Mrs. Eason's health has greatly improved by our staying here. We are sure we have been right in staying, for it would have been serious to have gone on under such circumstances; though our stay has sorely tried our friends in YUN-NAN, both Mr. Andrew and Mr. and Mrs. Clarke. Mrs. Eason, till recently, has assisted in the girls' school work. She has also visited some of the houses in the neighbourhood. I have also been taking a share in the work. Mr. Thompson's work I did not feel able to take up; but I am frequently at our preaching hall upon the street of an afternoon. I also regularly conduct native prayers of an evening, and share the Sunday work. The work of attending cases of opium-poisoning also come to me: it takes often a great deal of valuable time, and strength out of me. There are a very large number of cases here, especially during the cooler time of year. Perhaps this may be owing to the prevalence of epidemics, such as cholera, during the hotter months, which may have some restraint upon the minds of the people. We are expecting Mr. Nicoll soon.

Mr. JACKSON writes us from Wun-chau, giving painfully interesting particulars of his wife's illness and happy death. We much regret that they have only arrived as we are preparing for press, and too late for insertion. Our bereaved brother needs our prayers.

CHINA'S MILLIONS.



HAN-KOW, FROM THE HAN-YANG HILL.

To our Readers.

WITH this number, another year's issue of CHINA'S MILLIONS is brought to a close. The year has not been without its sorrows and trials and bereavements, but it has been one of many mercies. Many souls have been won for CHRIST. Places never visited before have had the first offer of the Gospel. Journeying mercies have been vouchsafed to our missionaries in China, as well as during voyages to and from the far East, and in England, where many meetings have been held to spread the knowledge of China's spiritual needs and claims, and to commend new missionaries to GOD for their momentous work. The Mission has been reinforced by a good number of such new workers; and several missionaries, after a sojourn at home for health, have returned refreshed. Not a few are now preparing for the field; and with GOD'S blessing we have a good hope that soon our stations will be better supplied with workers than ever before.

Our meetings at home, we are thankful to know, have been attended with GOD'S blessing; as has the circulation of CHINA'S MILLIONS. Could not some of our friends help us a little more in the circulation of this paper? If a few of them would spend half-a-crown or five shillings a month upon its purchase, they might in many cases recoup themselves by introducing and selling the papers to friends, while we should be greatly helped by the effort. Some at least of the readers would be led to pray for China, and to give us their sympathy, if not personal or pecuniary aid. Some have, in the past, been led to go themselves to China, at their own charges, by having CHINA'S MILLIONS brought before them.

We shall be glad to forward parcels of back numbers to those who will introduce them as specimens among their friends. The annual volume for this year will possess a special interest to

many, containing not only the report of Dr. Schofield's medical work, but also his portrait prefixed as a frontispiece. Of him it may be truly said the memory of the just is blessed.

May the LORD make us all fellow-workers with Himself for the good of the needy Chinese.

Mrs. Jackson's Sickness and Death.

WE have received a letter from Mr. Jackson, dated 18th August, giving a detailed account of the sickness and death of his wife. Many of the particulars refer to the medical aspect of the illness, and are not suited for publication. Mr. Jackson mentions that from the time of their marriage, on 20th September, 1882, she enjoyed the best of health, with the exception of the last week of the voyage to China, when she had an attack of diarrhœa, from which, however, she soon recovered. In the month of May, they had an invitation from Mr. and Mrs. Rudland to visit them in T'ai-chau. This was declined; but, receiving a second invitation a week or two later, they concluded to accept it, and went there, taking their little girl with them. They had a pleasant journey there, and received a hearty and loving welcome; and, after a few days' stay, Mr. Jackson proceeded alone to Wun-chau, leaving his wife in T'ai-chau, purposing to visit Kin-hwa on his return journey. But he was led to return direct, which was providential, as he found his wife had been seriously ill at T'ai-chau with vomiting and diarrhœa. The attack passed away, and they returned to Fung-hwa, having an easy and pleasant journey, his wife appearing to be in her usual health. It was Mr. Jackson's desire to go on at once to Shanghai for her anticipated confinement. She preferred, however, to remain in Fung-hwa, so as to entertain Mr. and Mrs. Rudland on their way to Ning-po. While staying in Fung-hwa, Mrs. Jackson had a second attack of illness; but, being put on suitable diet, soon recovered again. When they reached Shanghai, they found the mission-house full, and had to stay twelve days in a less healthy locality, during which period Mrs. Jackson had a trying time. Dr. Johnson, who kindly saw her, advised her to go to Che-foo. Some little time elapsed, however, before the necessary arrangements could be made, and Mrs. Jackson began to improve as soon as she was able to go to the mission-house, leading to the hope that perhaps the journey to Che-foo might be unnecessary. She was soon able to go out a little in the cool of the day, and once or twice seemed to derive much benefit from a drive; but on Sunday, 15th July, another relapse took place, and the doctor told Mr. Jackson that he feared a fatal issue. There was some apparent amendment on the Monday; but a change for the worse came over her in the evening of that day. She sent a message to her mother, saying, "Tell my dear mother and friends that I have no regret at having come to China. I gave myself a living sacrifice; I could have done no more." She sang very sweetly a hymn she was fond of, and which she had been teaching their little Fanny—

"We shall have a new name in that land,"

and talked of JESUS and heaven till her end came. A few minutes before eight o'clock on the morning of July 18th she fell asleep in JESUS, and was buried by the Rev. W. Muirhead on the same day. She was only six months out in China. Mr. Jackson adds:—"Do pray for me; no one in the Mission has been bereaved as I have, and no one has been more sustained. 'The LORD is good, and doeth good;' 'He raiseth up them that are bowed down.' He is becoming more precious every day, and I find more delight in His service. I have had some kind letters of sympathy from friends who know how to sympathise; but there is no sympathy like the LORD'S." We need not ask our friends to remember the bereaved husband in their prayers.

"In Journeyings Often;"

OR, SEVEN YEARS OF MISSIONARY TRAVEL IN CHINA AND EASTERN THIBET.

BY MR. JAMES CAMERON.

(*Continued from page* 149.)

WORK IN CHIH-LI.

AFTER re-entering CHINA PROPER at the Shan-hai Kwan, nothing of importance occurred till we reached Yung-p'ing Fu, on April 14th, 1880. Here we left the ordinary route and visited several small cities, in all of which we sold books and preached. When within some miles of the city of Tsun-hwa Chau we put up in a village, and while working on the street we were told there were Christians in the city before us, and were directed to their

NICE LITTLE PREACHING HALL

in Tsun-hwa Chau. We met a few there on the LORD'S side belonging to the American Episcopal Methodist Mission, which is attempting to purchase property in that city with the view of opening a central station where missionaries may reside. We heard that their work in the surrounding villages is also encouraging. In the city we enjoyed preaching to a small but quiet crowd: there was a much larger one attending theatricals.

April 23rd.—We made a very early start, and when we reached

T'UNG-CHAU

discovered there were missionaries in the city, and called upon them. We spent a few days with them, as we needed a rest, and they would not hear of our returning to the inn. They belong to the American Board, and have a large school as well as two preaching places and some medical work. We much enjoyed the time spent with them.

PEKING.

The ride to Peking was pleasant, as we had company and the road was good. The main road is very broad, and paved; horses, however, keep along the side. Mr. Collins, of the Church Mission, had kindly sent us an invitation to stay with him; so we went there first, and

were most hospitably entertained, as we were also by the American Episcopalian Methodists during part of the four weeks we spent in the capital. An account of our stay in this city has already been given in CHINA'S MILLIONS, so it need not be repeated. We were much refreshed and encouraged. Work is carried on by the London Mission among the Mongols, in whose country Mr. Gilmore spends his summer, roving about from camp to camp; for the winter he returns to this city, as many Mongols either pass this season here or frequently visit it during the winter months. The Scottish National Bible Society has an agent in Peking all the year round, and his yearly sales are very good. Doubtless some of these books find their way to all parts of the empire, as students, officials, and applicants for office, as well as a few traders, come there from all parts. There are also priests to be met with from CENTRAL THIBET. Peking has many places worthy of a visit, and I was agreeably surprised to see the streets so wide and clean, though the sides are often very filthy. The number of beggars, most shameless and wretched, surpassed all I had ever seen. Carts, both private and for hire, are numerous, and are generally drawn by mules: to ride in one drawn by a horse is considered low-lived, as it is also to ride upon a mule.

THE WESTWARD JOURNEY.

May 20th.—We again set out on our journey, and this time with the intention of visiting all the places in CHIH-LI lying on our route to SHAN-SI; then, in co-operation with Mr. Parrott, who was already at work in that province, to visit every city in SHAN-SI and the adjoining one of SHEN-SI, together with any neighbouring cities of KAN-SUH. We sent on beforehand a supply of books to Kalgan, for use in Central and Eastern SHAN-SI.

Mild and pleasant weather made the beginning of our journey pleasant, and the country was level till we left the main western road; afterwards it became very steep and rough. The rocky mountains in the west of CHIH-LI once formed the natural boundary of the two provinces; but an ambitious Viceroy increased his jurisdiction by the addition of a few districts to the west of this barrier. Till June 3rd our time was occupied with work in the cities and towns of CHIH-LI; of the former we visited six, viz.: Liang-hiang Hien, Choh-chau, Lai-shui Hien, Yih-chau, Kwang-chang Hien, Yü-chau. The last two are to the west of the mountains, and from Kwang-chang Hien a high range is crossed to Yü-chau, where the American Board has a

MISSION STATION,

in charge of a native helper, by whose invitation we stayed at the mission house. He told us that at one time there had been a good deal of opposition from the citizens; latterly all had been quiet, but few now come near them except during the visit of a missionary. They are more successful in the surrounding country, where there are Christians in several villages who seek to spread the Gospel.

SHAN-SI, WITHIN THE GREAT WALLS.

From Yü-chau a walk of a very few miles brought us into SHAN-SI, and that night we reached Kwang-ling Hien, and felt that our work had now fairly commenced. To the north of Peking, and eastward for a considerable distance, the Great Wall is double, and encloses a district varying from thirty to over one hundred miles in breadth, and more than two hundred in length, containing many towns and cities. We visited all those which belong to the SHAN-SI section of this district, selling and preaching in each.

Beginning with Kwang-ling Hien, which is in the enclosed territory, and going westward, we kept to the plain at the foot of the hills, along the top or sides of which the southernmost wall runs. In this long, narrow plain several cities are situated, but none are very important, politically or commercially. The native productions do not amount to much, so I judge the exports are small. The soil is generally light, but there is plenty of water a few feet under the surface, and the fields can be easily irrigated; during the late severe famine the crops here never failed. Coal is plentiful in some parts, but is only dug for local use.

At the last city of this plain, Soh-chau, we turned northward and crossed a range of low hills to Sing-ping Hien. Here the colporteur and another native left us for places to the north, while Mr. Pigott, a native, and myself took three animals with a supply of books, and, passing outside the Great Wall by a very small gate (though from the dilapidated state of the Wall one might have gone out almost anywhere), we struck west, soon finding ourselves in what had once been

MONGOLIAN TERRITORY.

Here, as elsewhere, the Chinese have settled, and are now cultivating the land, and raising cities. Near the first of those we visited the poppy was in bloom, promising a good crop of opium. The growth there is said to be extensive. We spent some time in that first city, sold a fair number of books, and had opportunities of speaking to many persons. North-west of this point we found the country thinly populated and poor, there being large tracts of light soil. Some of the people dwell in caves or houses dug out of the clay banks. [See illustration in page 139 of October number.]

Leaving the hilly country, we descended to a vast plain stretching far away to the north and westward, apparently as far as the Yellow River, and even beyond. The low hills appear to be composed of sand, and we had many miles of sandy road to traverse, where the path was often quite obliterated, before we reached a good road, and more populous and productive country. We put up in a large town five *li* to the east of To-to Ch'eng, and between these two places spent several days, selling many books, and preaching the Gospel to large numbers who listened attentively. Trade here was much better than in the SHAN-SI cities we had visited, and the population outside the walls in most cases exceeded that within.

Still travelling west, we visited Sa-la-chi, and Pao-teo, a very large town, but not yet ranked as a city. It may be more under the Mongolian rule than the other places, for we hear that all those ranking as cities are under the rule of the Governor of SHAN-SI. The Yellow River flows to the south of Pao-teo, while to the north are low hills, and beyond them again are mountain ranges extending east and west. Coal I saw brought into the town; it appeared good, and was cheap, so must be plentiful.

RETURN EASTWARD.

From Pao-teo we turned back towards the east, and traversed some sixty or more miles of level road to Kwei-hwa Ch'eng, the largest and most important city of these parts. It stands some miles from the eastern end of the plain, with a good deal of well-cultivated land around it. A little to the east of it is a small Manchu city, but even there we found Chinese merchants and artisans with all the trade in their hands. The Tartar population is not large, and the Manchus would have a poor chance of holding their own were trouble to arise. Here, also, we saw a good deal of the opium-poppy growing. It seems that no prohibition against its cultivation is enforced in these remote regions.

AN IMPORTANT CITY FOR A MISSION STATION.

In Kwei-hwa Ch'eng we spent several days, and found the people most civil. Many bought books, and others

listened with attention to the preaching. There is probably no city north of T'ai-yüen Fu more important for us to occupy than this, seeing it is not only large and important in itself, but would be a centre from which other cities to the south and west would be easily reached. Besides, there would be opportunity of influencing the Mongols, many of whom come down and stay here days or weeks during certain seasons of the year. The city proper, or that part enclosed by walls, is very small, the bulk of the population and most of the trade being outside. Some idea may be formed of the importance of the place commercially from the fact that two European merchants make it their residence during a part of each year. Their business is chiefly with Mongols, in the city and in their own country. The Roman Catholics have a station here, with a resident foreign priest. They have not had very much success in the city itself, but we heard that in their out stations they had many converts, and in one or two places flourishing schools. How slow the Protestant Churches are to send out sufficient men to occupy the land that is now open to their missionaries!

Leaving Kwei-hwa Ch'eng, we turned south, and found the country much intersected by streams, but none were very deep. We only passed through one small city, and several hamlets, but could not do much in them. The country as we neared the Great Wall was hilly, and from the summit of one we had a nice view of Soh-ping Fu, situated in a small level valley. We also saw Sha-hu-k'eo, the gate by which we again

ENTERED CHINA PROPER.

On descending the hill to this gate, we were at once challenged for passports. There is a large population around this gate, and trade is often pretty good. After resting an hour or two, we sent our men and animals off to Ta-tung Fu, reserving for ourselves two riding animals. Being hot, we did not keep any bedding, etc., expecting to overtake our party in two or three days. There were still one small city to the north and two to the south unvisited, so Mr. Pigott and I turned north, and about dark entered the small fertile valley in which the city stands. We passed the night in a damp room of a bad inn, and I had to sleep in damp clothes. Next morning I felt very ill, but went out and sold my books, and then returned to Sha-hu-k'eo, by which time I was too ill to proceed further, and was laid up several days with fever, and did not regain strength again for much work until after a long rest in Kalgan.

As soon as I was able to sit on a mule, we started again, visited and sold books in the intervening cities, and arrived in Ta-tung Fu, where the natives were becoming anxious about us. The country was undulating and not very productive. Lint, we found, was largely grown, and in some districts a good deal of opium. Oats and potatoes, which seem to be the staple food of the people in the hilly regions west of the Great Wall, were also produced here.

We spent a few days here, Mr. Pigott and the colporteur going out with books and preaching: I had to keep my bed. They had not much success—the people were poor, as they are in most parts of the north of this province, and very illiterate. One city still remained north of this and outside the Great Wall. My companion and the colporteur visited it, and found a very ready sale for all the books they had taken. It was quite a contrast to Ta-tung Fu, being full of life. The country around was hilly, but near the city very fertile.

We next visited the few remaining cities that lay further east, and disposed of the remnant of our stock of gospels. Had our supply been larger we might have sold even more. I thought it better to reserve some for each city than to sell all in a few. I was glad indeed when I

REACHED KALGAN,

as I was very weak, and since my illness had suffered from pain in the eyes. The American Board have a station here, and the missionaries invited us to stay with them. We enjoyed their hospitality for almost four weeks, by which time my health was wonderfully improved.

Kalgan is four days' journey north of Peking, and is often visited by foreigners who want to see something of the Great Wall. The town is built inside the Wall, but there are also many houses outside, and some Russians live there, connected, I believe, with the Russian post-office department, whose couriers pass this way *en route* to Peking, and from there across Mongolia to Russian territory. Letters can be posted at Kalgan for that route.

Mission work has been carried on by the American Board in this place for some years. They have had a measure of success in the town itself, but their country work is much more encouraging. Some of the scholars of their school are very bright, and if converted, may be a great power for good. This being one of the great trade routes from Mongolia to Peking, many Mongols are to be met with, and it would be well to have a missionary to the Mongols stationed here. Before leaving, one of the missionaries accompanied us on a short trip into MONGOLIA, and we were much interested by what we saw.

(*To be continued.*)

Chek-kiang Province.

FROM MISS BOYD, OF KIU-CHAU.

I AM delighted to be nearing home—my Chinese home—again. I enjoyed my visit to Shanghai, but I should be very sorry to live there or in any of the free ports. I think work must be much more difficult among the Chinese in places where they know so much of the *bad* that there is in foreigners. I am glad to be far away inland.

You will doubtless know that the reason of my taking this boat journey of 300 miles, with only two Chinamen as escort, from Kiu-chau to Shanghai, has been to meet Miss Selina Carpenter and her sister. I hope we may be very happy in working together in Kiu-chau. We should like so much to do something more among the women of the city. So far, we have only been able to receive such as have visited us.

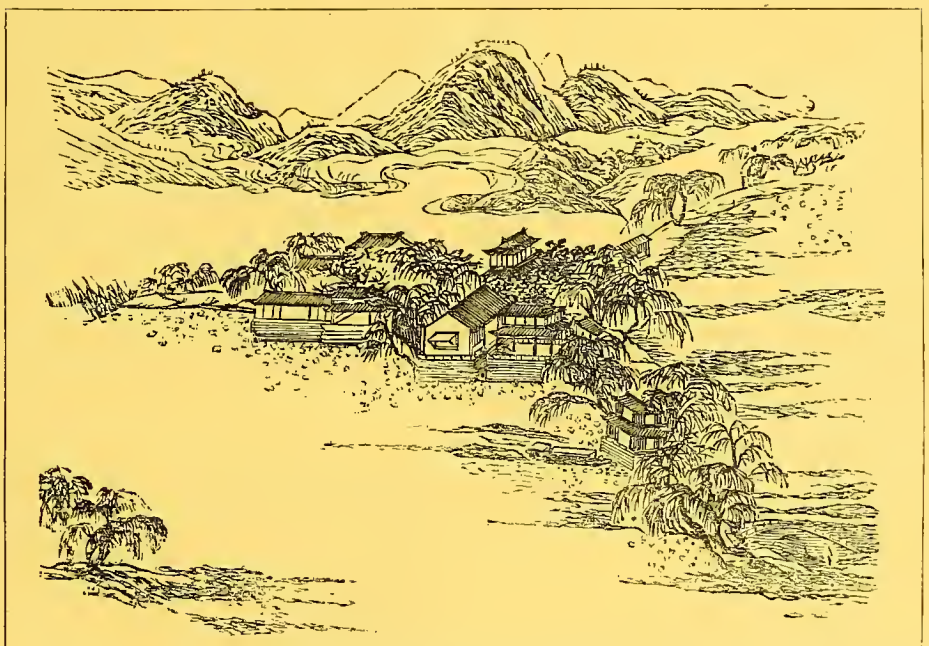
In Shanghai we were able to get all necessary preparations for our journey up country completed by Tuesday, March 27th. We started in a small boat for Hang-chau,

reached that place on Saturday, 31st, and spent two nights and a day with Mr. and Mrs. Elwin. We saw some of the missionaries there, and started again for Kiu-chau.

May 3rd.—A few days after we reached home, Mr. Randle set out for a visit to the out-stations. At Yuh-shan he had the pleasure of baptising seven men and women. They are the first he has received into fellowship in this district.

June 9th.—I had nice quiet little meetings on the last two Sundays. My subject last Sunday was the end of the sixth chapter of St. John: "Will ye also go away?" Although perhaps not altogether suitable to my young audience, yet I felt they knew so much of the truth that I might apply it. I was much touched myself with the thought of Peter's answer: "To whom shall we go?"—just as if my heart said, "Where in the world shall we poor erring ones go, if not to THEE, LORD?" Occasionally words which have been familiar to us almost all our lives strike us with great freshness when heard or read in a foreign tongue.

August 11th.—Since the end of May I have had the charge of all the school and house duties, and am getting on well. The Misses Carpenter are very busy learning the language, and are doing nicely. Their trust in GOD for help is simple, and is being honoured. They are able to do a little in the school, such as taking the needle-work, now and then, which gives me a valuable hour. Yesterday we had all the thirteen children over here on our verandah for their work. The work-hour is a time for asking questions, and I could not help thinking how amused and interested you would have been if you had been here, and could have understood the conversation. The questions were suggested by a *Christian Herald* almanac, which we have hanging up here, with portraits of the Prince and Princess of Wales, Mr. Spurgeon, and others on it. "Does your Queen believe the doctrine?" they asked. "Does the Prince of Wales?" "Does his wife?" "If Mr. Spurgeon has been so useful in England, would it not be good for him to come and preach in China?—many would believe." "Do you think Elijah or Mr. Spurgeon is the better man?" (I have just been going through a part of the life of Elijah with them, in "Line upon Line"). "Did the brothers of JESUS go to heaven?" etc., etc.



A HAMLET AMONG THE HILLS.

Encouraging Work in Hu-nan.

(*Continued from page* 75.)

BY MR. A. C. DORWARD.

JANUARY 13th.—We have come twenty-two miles to-day, and are now at Lung-shan Hien, in an inn outside the south gate. Some of the hills we came across were pretty high, and as they were steep we should have been unable to travel had it snowed or been frosty. The sky is clear to-night and I hope we are going to have another spell of fine weather. The despatch sent from Yung-shun Fu appears to have been favourable; and shortly after I arrived a number of underlings were sent rom the *yamen*. The mandarin's assistant called on me, and as he left gave orders to the innkeeper to see that none of the people spoke improper words, or in any way annoyed me. Two or three other gentlemen connected with the *yamen* have been in, and all have been pleasant in their manner. I prefer not to have anything to do with the *yamen*, but since they have of their own accord taken me under their care, I take it as from the LORD, and as a token of His goodness and care

over me. I hope I may be permitted to have a little quiet to-morrow.

January 14th.—I am told that no foreigner has previously visited Lung-shan, and shortly after daylight the people began to come to get a look at me. I told them that I wanted to rest to-day, and would sell books to-morrow. There seemed no probability of our getting any quiet, and as the crowd continued to increase the only alternative appeared to be for me to go out and sell books on the street. I did so, and went over all the town. It is a small and rather a poor place, but I have sold more books than I did at Yung-shun Fu. Sometimes there was a pretty large crowd, but they appeared well inclined. I was accompanied by several soldiers, which was unnecessary, and perhaps caused the people to crowd more. I stood at two or three different places and preached for a while. Towards evening the Hien *men-shang* came into the inn and spent a good while in conversation with me, and I declared the Gospel to those present. The *men-shang* have the look of

INVETERATE OPIUM-SMOKERS.

Shortly after they left, the Hien mandarin's assistant (who called last night) came in and sat for some time. He was very pleasant, but I hear that he also smokes opium. While he was here, the Hien sent a messenger with a present to me of several thousand cash, but, with thanks, I of course declined to receive it, and sent it back.

January 15th.—We left Lung-shan this morning, and are now eighteen miles on the way towards San-chïh Hien. It began to threaten rain shortly after we started; in the afternoon it came to sleet, and continued to fall slightly until we reached the inn where we are. The pathway by which we ascended one hill was a stair up the side of a precipice. We passed through one small village, and I there sold several books.

January 16th.—The road to-day has been the best that we have had for some time, still we have had to cross a few hills. We passed a small village early in the afternoon called Shang-ho-ki. There, and on the road, I sold a few books. There are only two or three houses where we are, but, as I was preparing to go to bed, a number of men came in and said they wished to buy books. They asked me to sit down, and I have had a good opportunity of declaring to them the Gospel while we were all seated round the fire. They bought several books. May the LORD give His blessing.

DANGEROUS ROADS.

January 17th.—The road in some places has been very bad to-day. For some distance it ran along the side of a river, and at one place was cut into the side of a rocky precipice several hundred feet high. We passed two or three hamlets, but only disposed of a few books. We are now six miles from San-chïh Hien.

January 18th.—Arrived at San-chïh Hien early in the forenoon. It is a very poor town, and has even less trade than Lung-shan. When we entered the streets they appeared almost deserted; but by the time we got into an inn the people began to show their faces, and a large crowd collected to see the foreigner. Some were a little disappointed to find that he was a human being like themselves, but only somewhat fairer. They were not much inclined to buy books, and I have only sold between seventy and eighty copies.

Lung-shan and San-chïh have coal, but it is not worked very extensively. At a place in HUPEH Province, only a short distance from Lung-shan, the Government has opened copper-mines, and are using the metal to coin copper cash. The people have all sorts of rumours about the mines, and say that the foreigners have come to deprive them of their precious treasures. I was told that a foreigner has the oversight of the works. It appears that a lot of land has lately been bought, six miles from San-chïh Hien, for the purpose of opening mines; but the people have appealed to the Hien mandarin to interfere and hinder the opening of the mines. It is not yet settled what course will be taken. The person said to have bought the land is designated Lin Ta-ren, and is said to have come from Peking.

January 19th.—We left San-chïh Hien at daylight. We have crossed fewer hills, and the roads have been better for travelling. We passed through two or three hamlets, and are now at a small village called Mao-ping-k'i. I sold a few books coming along the road. There is a runner from the *yamen* accompanying us. We have come twenty-four miles, and are now twelve miles from

YUNG-TING HIEN.

January 20th.—We arrived at Yung-ting Hien before noon. Sold a few books coming along the road this morning. When we were here on the way up I only sold books outside the city, which is the part where the most business is carried on; and to-day I thought I would go inside the city and sell books. I was scarcely inside the gates when a man (connected with the *yamen*, I suppose) stepped in before me, and said if I wanted to sell books I must do it outside the city. The runner from San-chïh Hien had letters to both civil and military mandarins, so I told this man that a "*wen-shu*" had come, and if he had any doubt about it he could go and inquire at the Hien. He then somewhat unwillingly allowed me to pursue my course along the street, and sell books to those who wished for them. The people, however, were very unwilling to buy. The question about the opening of copper-mines at San-chïh is causing some agitating rumours, and some of the people appear to think that my coming here is in connection with that matter.

ALL IN THE DARK!

I had a somewhat interesting conversation with a man in the inn this evening. I lent him a sheet tract and a book to read, and he appears to have got hold of the truth that GOD is the Creator of all men and all things, and that it is wrong to worship heaven and earth and the idols. I hope GOD may deepen his interest, and fix these and other truths upon his heart. *He remarked that none of the people know these truths, and therefore none of them worship* GOD. How sad, and yet how true, that all the people are living in the densest darkness, and in the utmost ignorance of the true and living GOD and of His Son JESUS CHRIST! When shall these towns and cities be blessed with even a solitary labourer situated here and there, to proclaim to them from time to time the "happy sound" of the story of GOD'S grace? Well may we call to our brethren at home, "Come over and help us!"

January 21st.—The Hien mandarin sent down this morning and asked me to send up my passport to the *yamen*. I sent the servant with it, and they wrote out a copy; but about midday a Sien-seng came down and asked to see the passport, as there were a few characters they had omitted to copy. In the evening, however, still another messenger came down, and said the Hien wished again to see my passport, so I had to send up my servant with it. It appears they have almost worried the life out of the runner who accompanied us from San-chïh Hien, questioning and re-questioning about me and the "*wen-shu*" he brought.

I have had very little quiet to-day, but I have had con-

versations with two or three people, and I hope some good may result.

Monday, January 22nd.—We left Yang-ting Hien early this morning, and are returning to Ch'ang-teh by the same route as we came. While travelling along the country roads I have been giving away sheet tracts to paste on the walls, and I was glad to notice several pasted up as we came along to-day. We are accompanied by two men as an escort.

Tuesday, January 23rd.—It began to rain yesterday evening, and it is still raining; but we have managed to travel twenty-four miles. I have again noticed a number of my tracts pasted up.

Wednesday, January 24th.—Raining a good part of to-day, but we have again travelled twenty-four miles, and are now twenty miles from Ch'ang-teh, so I hope to reach that city to-morrow evening. The soldier who accompanied us from Yung-ting was unable to travel as fast as we, and has fallen five or six miles behind.

Thursday, January 25th.—It has been snowing during the night, and the face of the country has a true wintry appearance this morning. The inn where we passed the night was so full that there were no empty beds, and I (several others had to do the same thing) had to be content to spread my bedding on two tables placed together. I was quite warm, but not exceedingly comfortable, and was ready to get astir as soon as I saw the first streaks of daylight.

In the afternoon we passed some scores of fishermen on the Yuen river with boats, and hundreds of cormorants catching fish. The poor fish had little chance of escape, and as they appeared very plentiful, I should think there must have been a large quantity caught. The Chinese have so many and so varied methods of catching fish that it is a wonder there are any left in the rivers at all. I suppose they must breed faster and more abundantly out here. When we were between twenty and thirty *li* from Ch'ang-teh I pushed ahead of the others, passed through the city, and called at the post-office before going to the inn. I was rewarded by finding a letter from Mr. J. J. Coulthard awaiting me.

Friday, January 26th.—The weather is not favourable, and the young man who is with me is almost knocked up with walking, so that I cannot very well continue the journey by land. I therefore sent him out to see about a boat, and we have taken a passage on one that is said to be leaving for Hankow in a day or two. While the man was out seeing about the boat, I had a visit from a "*wei-üen*" (a deputed officer) from the Mayor's *yamen*. He noted down the different cities that I have visited, and asked to see my passport. Shortly after an underling came to inquire whether I proposed to travel by land or by water, as the Hien (Mayor) wished to send an escort with me. I replied that I had taken a passage on a goods boat, and as I should not be making a delay on the way an escort would be quite unnecessary. Yet again a messenger came, this time from a military *yamen*, and he asked my card. He informed me that Mr. John and Mr. Archibald are expected to arrive at the city soon. They sent their cards to the *yamen* yesterday, but are said to be some distance down the river.

Saturday, January 27th.—I sent my man to make inquiry, and see if Mr. John's boat has yet arrived, but he could not learn anything definite as to their whereabouts. It has been raining slightly nearly all day. We removed on to the boat this afternoon.

Lord's Day, January 28th.—It has been raining all day, and I have not been on shore. The boatman told me that as the weather is not favourable for travelling, he will not start till the last night of the Chinese year (February 7th).

Monday, January 29th.—The man has been trying to get a passage for us on a boat that will be likely to start soon, but has been unsuccessful, and I have therefore engaged a small boat for 13,000 cash, and hope to start to-morrow.

Saturday, February 3rd.—The wind was contrary on Tuesday, Wednesday, and Thursday, and we only travelled thirty miles. On Thursday evening I asked the LORD if I had done right in engaging the boat and coming on, to give me a token for good. Some snow fell during the night, but the next morning a favourable wind sprang up, and yesterday we travelled 120 *li*, and to-day have come a similar distance. Thanks be to the LORD, He has heard my feeble cry. The LORD our GOD is good, and to His mercies there is no end. I feel ashamed that I don't love and trust Him more. I arrived at Wu-chang on Friday, February 10th. During the latter part of the journey nothing of importance took place.

Shan-si Province.

LETTER FROM MRS. SAMUEL B. DRAKE, OF P'ING-YANG FU.

I AM VERY glad to be able to send you a good account of the work amongst the women here. There are now fourteen women constantly attending worship on Sunday. Two others come occasionally; on account of distance or home duties they are unable to come often; but as their husbands are Christians they have worship and instruction at home.

Three of the women who now attend worship are newcomers, two having recently come to reside in P'ing-yang Fu, and one being the mother of a young girl who was sick and came to me for advice. I returned with the women and one of our inquirers, and we told them that we of ourselves could do nothing; we prayed for GOD'S blessing on whatever we did. So the mother and husband of the girl knelt with us, while a short prayer was offered to GOD. She is now well, and whenever I visit her, she with her sister-in-law and mother listen attentively to what we say to them. The woman who goes with me is a very earnest, nice woman, and tells them very nicely and simply all she knows of the Christian religion.

I have no difficulty in visiting amongst the women, and have as much as I can do visiting those who are connected with us through the men who are inquirers, and such friends of theirs as have invited me to go and see them. I have pretty constant applications for medicine, and I believe if we had a doctor here he would soon find himself well employed.

At the beginning of this month we spent a week at Fan-t'sun (Mr. Fan's village), and were much encouraged by the progress of the work there. Thirty or more men meet for worship; and there is also a spirit of earnest inquiry amongst the women, some eight appeared to be

anxious to hear and understand the Gospel message. The wife of our host, Mr. Fan, the leader of the work there, pleased me very much. She is a woman of a great deal of character; she very clearly understands the rudiments of the Christian faith, and strongly believes what she does know, though, of course, has much to learn yet. She is also an earnest worker amongst her neighbours, and (as far as I could tell from my short stay) tries hard to live up to the light she has. Her neighbours all seemed to have much respect and affection for her. We expect her daughter, in a few days, to come and stay with us for a month or two for instruction. Then she will return to help at home with the field work. Her father is to provide her food while with us. She is an intelligent girl of thirteen, and as none there can read, I hope that what she may learn here may also benefit the other women on her return.

I found the hymns of great use in speaking to the women. They know a good many by heart, are very fond of them, and never tire singing them. So, little by little, they begin to take in the truths the hymns teach, but they are sadly in want of more instruction, and I feel sure if only a lady could stay in their village for some months every year a good work might be done amongst them.

In a day or two I am going to another village, where some ten or more women, I hear, are interested in the Christian faith, and indeed, the work, through the blessing of God, seems growing and spreading on all sides.

I feel daily more and more thankful that we decided to come here, where there is so much to be done. True, at present it is but little that I can do, still, it is a joy to be doing even a little.

As yet both my dear husband and myself have enjoyed very good health, and though, of course, a companion or so would be very acceptable, yet we have too much to do to feel dull, and the time passes quickly. For the sake of the work, far more than for our own sakes, do we feel that more help is needed.

I trust the LORD will continue to bless the work amongst the people here, and that I may continually be able to send you cheering reports of the women, both in this city and the surrounding villages.

FROM THE REV. S. B. DRAKE.

JUNE *2nd*, 1883.—The work here seems to be prospering rapidly. There are men who worship GOD in a good many places along a line of country some eighty English miles in length. It has already become a question how to get the work done which is necessary. Mrs. Drake and myself, and Mr. Tung, have all been into the country. Mr. Tung, of course, did not accompany us, but started off when we returned; so you will see that we have been on the move during the last two months. There are still many people really interested in the truth, who live a long distance from us, who, if visited, would most likely begin a work in their own villages: these we are unable to reach at present. I have a Christian man whom I believe well suited for such work whom we could employ to visit them, and as we have in hand about nineteen taels which can be so used, I have thought it advisable to employ him.

I am glad to say that all things are proceeding nicely, my wife and I are in good health, and able to go on with our work.

A Page of a Chinese Primer.

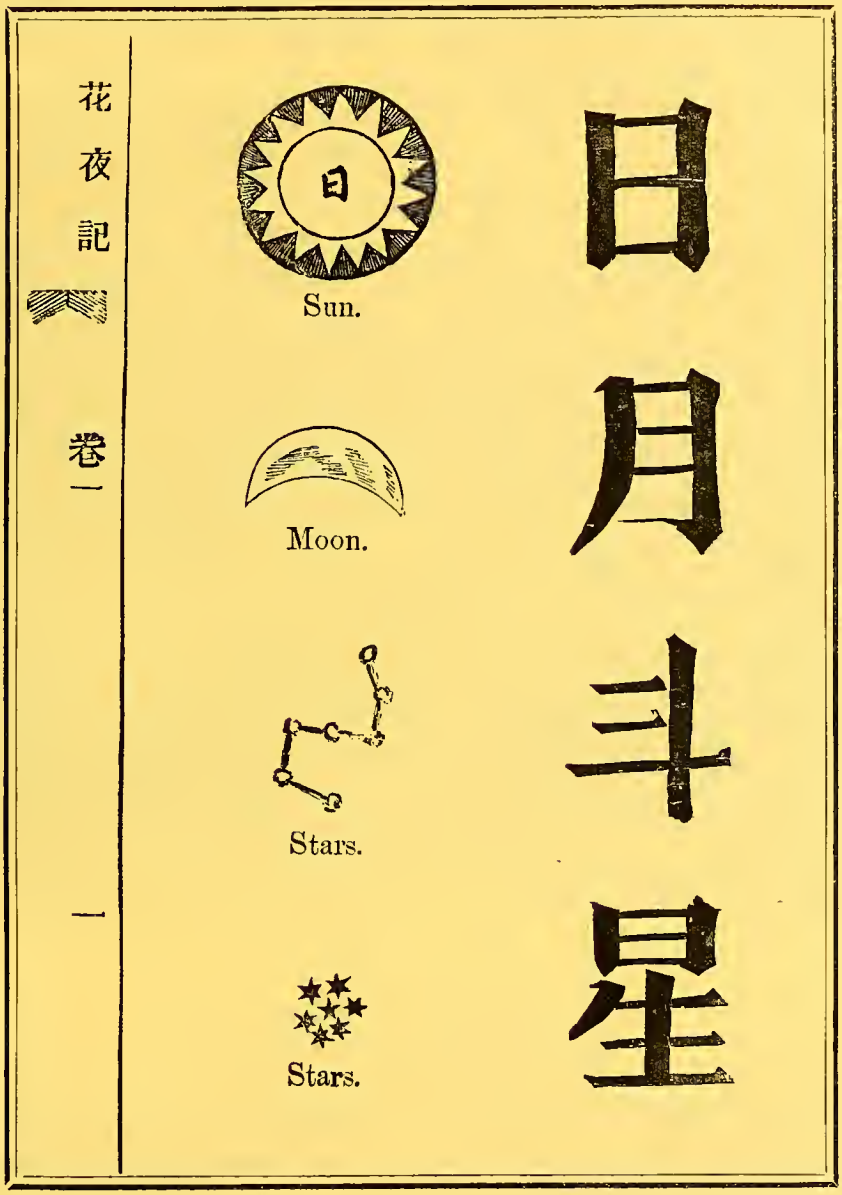
FOR THE YOUNG.

THE Chinese characters are not very easy to remember. As a rule, in native schools, the children have to learn them, difficult as they are, without any helps to their memory. There are, however, a few illustrated primers sold in Chinese book-shops, but the illustrations generally are very poor. The Rev. Dr. Farnham, of the American Presbyterian Mission, has taken up the idea, and produced one, of which the above is the first page.

Chinese characters are read in perpendicular columns from the top to the bottom, and the title of the book, as will be seen, is at the left-hand side of the page, and not at the top as in an English book. The page figures are also in the left margin. This is more convenient than our English way, as, without opening the book, you can rapidly turn over the leaves till you come to the page or chapter or verse you desire.

The first large character on this page represents the sun. It was formerly a circle with a dot in the centre, but a certain Chinese emperor, unable to make neat circles, had all the characters squared, so now the Chinese have a square sun. The second character, as will be seen, is the present mode of writing the word moon. The stars placed opposite the third character are the Chinese way of representing the constellation of the Great Bear, and the character is the name of that constellation in Chinese. The common word for stars or constellations is the fourth character. It will be seen that it consists of two parts: an upper one, the character for sun, a little flattened; and a lower for "born." It is not probable that the character was so formed for the purpose of giving the idea of "sun-born," as though the stars were the children of the sun—though that is a possible explanation; it is more probable, however, that the sun is used in this case, as very

A Page of a Chinese Primer.



frequently, to give the idea of "brightness" or "shining," and that the lower part gives the sound; as in some dialects it still has the same sound as the word for stars.

The upper three characters in the margin to the left are the title of the book—*Hwa-yay-kee*—which might be translated, "The Illustrated Evening Remembrancer." Below the shading are two characters, meaning *chapter one;* and still lower, the page figure, *one*, will be seen. How would you like, dear children, to spend twelve hours every day learning characters like these, as many Chinese boys have to do?

The Work at Yang-chau.

FROM MR. A. G. PARROTT.

DURING the last fortnight I have been cheered and encouraged to preach on, in dependence upon GOD, who called us here. If we faint not we shall see the salvation of GOD. We preach daily to an average congregation of fifty men. Very seldom the same faces appear a second time, and often we have strangers from other cities.

MR. YIN.

A fortnight ago, two young men, strangers to each other, came daily to the preaching, and seemed interested in the Gospel. One afternoon people bought books and tracts more freely than usual, and these two young men came forward and bought a copy of each sort—four or five. Next day only one of them came, and after the preaching wanted another copy of one I sold him the day before. Fortunately I had not one with me, and asked him to sit down until I had closed the chapel, and I would get him one. This he did, and the moment I had bolted the doors he whispered in my ear that he believed the doctrine I had been preaching, and wished to know how he should worship JESUS. Before he left he kneeled down with me in the chapel, and for the first time in his life prayed to GOD for the forgiveness of his sins, and for the gift of eternal life in CHRIST JESUS. I prayed first, and then told him to say to GOD what he wanted. The poor fellow tried to do as I had done, but could not get on very well. He repeated after me, however, with better success, and was equally well heard by our GOD in infinite mercy and love. For several days Mr. Yin, for that is his name, came morning and afternoon, to learn more of the truth. He was only on a visit to Yang-chau, and a week ago returned to his home in the north of GAN-HWUY province. He considered himself a follower of the LORD JESUS, and asked if he might preach the Gospel to his people, and if they too could become Christians. I gave him a copy of the New Testament, and told him to take that as his guide to life, and how to preach to his neighbours. He carried back with him about fifty single Gospels and two hundred sheet tracts, and has promised to write me a letter, and send me a list of names of as many as believed the doctrine. He expects to come back to Yang-chau in about four months' time. He is twenty-two years of age, a quiet, honest-looking fellow, of ordinary education for a carpenter.

MR. TSAO.

The second of the two in question is a Mr. Tsao, a mandarin's servant, and a native of the very north of this province. He has been a constant attendant at the preaching during the past fortnight, and is, I believe, a converted man. He has been a seeker of salvation a long time, a vegetarian, and a diligent student of Buddhism and Taoism; and when for the first time he heard the Gospel of JESUS, he was on the point of becoming a Buddhist priest. The single Gospels he bought in the chapel revealed to him a better plan of salvation than any other he had read or heard of. He said that he was ready to worship the TRUE GOD, and put away his idols. He brought me his Buddhist and Taoist books, and a large chart which he had been told to worship. To-morrow he intends to bring the idol he used to worship. Yesterday he came to the Sunday services for the first time, and listened very attentively to everything. He has to go to Nan-king in a day or two, but will be back again in a month, when he asks to be baptised.

There are other inquirers—one of them an old man of seventy-two years of age. I must say a word or two about him. One afternoon I noticed a little old man groping his way into the chapel, and decided that if he came forward to a certain seat I would make a special effort to preach the Gospel to him personally. He tottered straight to the seat I had mentally assigned him, and I felt a strong assurance that, in spite of his age, he would receive the Gospel. I accordingly entered into conversation with him, and found him an earnest seeker after salvation by works. He was a vegetarian, and had fasted from meat many years, and now lived at one of the temples, where he constantly worshipped the idols, but got no peace of heart or forgiveness of his sins. He was very slow to admit that all his good works availed him nothing in the matter of salvation. He comes regularly every day, and has accepted CHRIST as his SAVIOUR, and now seems satisfied.

The Work in Shen-si.

FROM MR. H. W. HUNT.

HAN-CHUNG, *June 19th*, 1883.—I am thankful to be able at last to write you from here, and tell you of our safe arrival, after a long but pleasant journey from Fan-ch'eng, of some fifty days. As the river was very shallow at the last, we hired a second and smaller boat as far as Ch'eng-ku, and from there went overland by mules and coolies to Han-chung, leaving our first boat and bulk of luggage to follow as soon as rains should come and swell the river. Mr. King and Miss Wilson were awaiting us at Ch'eng-ku, about eighty *li* from the Fu city, and the latter was of course overjoyed to meet her nephew again, after so long a separation.

I have never enjoyed a journey in China so much as this last, because in my previous travelling I had not the good fortune to meet with such lovely scenery. The slowness of ascending the rapids was quite made up for by the beautiful hills which were always to be seen on every side, not barren hills like those often seen in the North, but covered with verdure of all kinds, and all kinds of wild flowers. We saw also wild strawberries, much larger than wild ones at home, but it is said they never have any taste, and so we found it; they were disappointing—most promising without, but most insipid within. Besides these, we met with a variety of ferns, some of which were most beautiful, and quite worth collecting. At each city or town we came to I endeavoured to sell tracts and medicine for opium-smokers. For books there was little demand, this road having been well worked; but I disposed of a large quantity of the medicine. Even after our boat had left a city, some men would walk two or

three days to overtake us in order to procure more of it. John Chinaman surely would not thus spend his time and strength and money for a cure, if he did not know the opium-smoking to be a somewhat more harmful pastime than that of "twiddling the thumbs."

I cannot tell you how happy I am to be once more among a good number of native Christians; one's heart is so quickly drawn out towards them, but is at the same time a little anxious lest by any means they should be drawn away from their first love—fresh and full for JESUS. How much depends upon us, His servants, on whom all eyes are turned! If ever I felt the need of "full consecration" it is now. Pray that we may have victory through CHRIST over self and sin, and that we may ever and always be powerful instruments and examples to the glory of GOD our FATHER in the conversion of sinners, and building up of His Church. A responsibility is put upon me now that I had not expected, as no doubt you have already heard from Mr. Easton, who has taken the responsibility of asking us to work here and take charge of affairs, while he and his wife and Dr. Wilson go to assist Mr. King to establish a station in Si-gan Fu.

Both Mr. and Mrs. Easton seem excellent workers, and have gained the love and esteem of all male and female members, besides that also of outsiders. The work, therefore, in and outside the city is very encouraging, and I pray GOD it may in our hands continue so.

BRIDGE OF BOATS OVER THE YELLOW RIVER AT LAN-CHAU, KAN-SUH.

Poetry.

THE MASTER'S COMMISSION.

"*As Thou hast sent Me into the world, even so have I also sent them into the world.*"—John xvii. 18.

(Matthew xxviii. 18-20; Mark xvi. 15-18; Luke xxiv. 46-49; John xx. 21-24.)

DEAR BROTHER and SISTER in JESUS,—
Let me plead with you for a while;
Do not turn from these simple verses,
Either with frown or smile.
'Tis the word of the absent MASTER
I am wanting to urge to-day;
For His own dear sake will you weigh it,
And not for aught that I say?

Have you ever read through and pondered
The fourfold commission given
By the risen LORD to His loved ones
Before His ascent to heaven?

If so, have you thought He gave it
Alone to His chosen few?
And never supposed, for a moment,
He meant it at all for you?

Will you turn to Matthew's Gospel,
And read, "All power is given
To ME," says the risen SAVIOUR,
"All power in earth and heaven;
Go ye, therefore, and teach all nations,
Baptise in the Triune Name;
And lo! I am with you alway,
To the end of the world the same."

Now look into Mark's brief Gospel :
"Go ye," says the MASTER again,
"Into all the world," with the message
Of life through the LAMB that was slain.
Not to nations, but individuals,
To every creature proclaim
Salvation, and signs that shall follow,
To all who believe in My name.

The Gospel of Luke still further
Endorses the MASTER'S call :
He speaks of His finished atonement
As ground of salvation for all.
"I have suffered thus for all nations ;
Go ! preach in My name to them
Repentance of sin and remission ;
But begin at Jerusalem."

The Gospel of John completes it—
This fourfold commission divine ;
And oh ! how the MASTER has sealed it
In one magnificent line !
He says, "As My FATHER hath sent ME,
So," yes, "even *so* send I you,"
To preach of salvation and judgment,
Sin's pardon, and penalty too.

Thus four special aspects are given,
The power in CHRIST is our trust ;
Each soul has a right to our message,
But the claim of the Jew stands first.
And, lastly, our wondrous commission
Is clear and divine, as our LORD'S—
"As Thou hast sent Me, so I send them,"
Are His own most marvellous words.

He has sent *you*, dear Brother or Sister,
To some one, and some work below ;
But is His commission accepted ?
Have you obeyed it, or no ?
Search out from the Scriptures prayerfully
How JESUS was sent of GOD,
Then see how He bids you to follow
The path of service He trod.

Perhaps you have ties which detain you
At home, with your loved ones here,
And you feel that you cannot at present
Go forth to another sphere.
Perhaps you may be a sufferer,
Withheld by weakness and pain
From bearing the Gospel message,
And you think the desire is vain.

Nay ! settle this point with the MASTER :
Commit your whole case to HIS hands,
And ask Him to show you, most plainly,
How to obey His commands.
For, if He has given you duties
Which bind you to home and friends,
He will certainly seal those duties
As the service which He intends.

If He wants you to preach His Gospel,
He can perfectly heal your frame,
Or give you fresh grace to suffer,
If that will best honour His name.
Just ask Him the definite question,
Would He have you to go or to stay ?
And He will make definite answer
Most fully directing your way.

The nations are perishing round us ;
The Jew and the Gentile, too,
Are needing the knowledge of JESUS,
And what is His Church to do ?
There stands His glorious commission,
Pressing, and solemn, and grand ;
And none but Himself can exempt you
From acting on His command.

To the MASTER, dear Brother or Sister,
To the MASTER you stand or fall ;
For each one He has a set purpose,
But not the same purpose for all.
Only find out His will, and do it,
His praise He on both will bestow ;
"Well done ! for you stayed where I bade you,"
Or, "You went where I bade you to go."

E. R. V.

John xv. 26, 27. 1 Cor. ii. 12, 13 : xii. 7-12.

Missionary Methods in China.

(*Reprinted from "The Christian."*)

"WE ARE glad to publish the following interesting and suggestive extracts from a letter by Rev. J. L. Nevius, D.D., of the American Presbyterian Mission, Che-fu, China. The letter is addressed to a friend in this country, and is dated June 6th :—

'I will give you a little information about what interests me most, and will, I believe, interest you more than anything else that I could write. My work is divided into literary work and teaching Bible-classes at home in Che-fu, and long and systematic itinerations in the country. These two kinds of work alternate with each other, and each occupy about half of the year. My country work is somewhat peculiar in its character, and, as I think, very full of promise for the future. I speak of it as somewhat peculiar because its methods are different from those which I followed years ago, and are still adhered to by most workers in this, and, I believe, in other mission fields.

'I commenced itinerating about ten years ago, in a new and extensive field, where I was almost entirely alone, and have had everything my own way. I have been of the opinion for years that missionaries have, as a body, erred in being hasty and premature in formally organising native Christians into churches, and endeavouring to hasten on work by using paid agents, who would have been more useful if they had been let alone in their callings. We have, as I think, coming from home, with home ideas, naturally, and almost unconsciously, introduced home ideas and methods connected with and fitted to an advanced stage of Christian development, rather than following Scriptural methods much better adapted to the state of the Church in its early and initiatory stage. In other words, I think we have used money and men which ought not to have been used, and the using of which has done harm rather than good. I cannot, however, enter into this subject at length in this letter.

'In my work in the country I have tried to depend upon God's providence, God's Word, God's Spirit, and the Chinaman. During the last five years this country work has been developing and extending beyond all my previous expectations. Six years ago I had one station and about a dozen converts; since that time the work has constantly and uniformly spread, and, I think, deepened. I now have fifty central stations, and over 700 native Christians, whose homes are in about 200 villages.

'These stations extend over a region of country about 200 English miles long and eighty wide, and the work is constantly extending into new towns and villages. Until recently I have had one native helper or assistant, and sometimes two, travelling with me and visiting the stations, during the months when I am in Che-fu. The work of these natives has been that of assisting me in my plan of supervision and superintendence. The work of teaching inquirers, conducting services, and extending the work in the surrounding villages, is performed mainly by the Christians themselves. Most of those who are heads or leaders in the stations are intelligent men of some position and influence more or less educated. These, as a rule, are used, in God's providence, in commencing the work, and the work is organised by them as a nucleus. They occupy at first much the position of class leaders in the Methodist Church. Many of these men are earnest and successful students of Scripture. They are well supplied with commentaries and simple treatises on Christianity in its connections and relations with their own systems. These men come down to Che-fu, or at least some of them, every year for the study of the Scriptures. I am expecting a select class of about forty next week, to spend two months and a half in the study of the Scriptures and Christian doctrine, and learning to sing, so as to be prepared in going back to be teachers and leaders of others.

'In my last tour, which occupied the whole winter, I was permitted to baptise 208 adults, and to see encouraging evidences of growth and development in those who had been baptised before. These people build their own chapels, and receive little or no help of any kind from the Mission. I hope that these stations will soon be organised as regular churches with native elders, and that candidates for the ministry and ordained evangelists and pastors will follow. Will you not pray that I may have grace and guidance for the future development of this work, and be spared to superintend it for some years to come?'

'Commenting on the above letter, the friend who sends it says:—"Without reference to Dr. Nevius' letter, I had this week been looking at Acts xvii. 1-15, in connection with the Apostle's words in 2 Thess. i. 3, 4. I do not know who is answerable for the chronology given in the margin of our Bibles, but both in Bagster's edition and in Eyre and Spottiswoode's Teacher's Bible, I notice the date of St. Paul's three weeks' Mission to Thessalonica is A.D. 53, and the date of the Epistle 54. He never revisited the place (1 Thess. ii. 17, 18), and it seems uncertain whether Timothy remained behind Paul and Silas in Thessalonica even for a brief space of time. The marvel is that without any extraneous shepherding this Church (some Jews and 'a great multitude' of Greeks) kept hold of the truth and were able to endure persecution of no ordinary kind.

'"It may be said there are many differences to be taken into account in dealing with the heathen now; but I am sure every one will agree there is no difference in the power of the Holy Ghost to convince men of sin, to impart faith, and to keep them steadfast; but there is one mighty difference in favour of the modern missionary. St. Paul could not leave behind him in Thessalonica any one of the Gospels, as these were all unwritten up to A.D. 60; the missionary of to-day, after preaching the Word, may depart, leaving the written record behind him for the instruction and the confirming of believers.

'"May it not be that we at home are so imbued with our notions of church organisation, of church buildings, of church officers, and so forth, that we hinder rather than help beloved missionaries in new and untried fields, and aim at a human completeness in the details of church life in heathendom which is foreign to Scripture example and inconsistent with Christian liberty?"'"

Kan-suh Province.

FROM MR. PARKER.

SIN-CHAU, *May 15th*, 1883.—I have returned from a journey to the north of this province. Like my two journeys last year, it has occupied seventy-eight days. I only did the larger portions of Ninghia and Ku-yüen Departments, although I set out with the hope of visiting Eastern KAN-SUH as well. The detours take up time and add to the expense. I might have saved about ten days had I known all the routes before starting.

I visited WANG-YE FU, or the capital of Western Inner Mongolia, which is the best place for establishing a mission to the Mongols. The population of the desert will not compare with the Thibetan population at La-peh-long.

The Work at Gan-k'ing.

BY THE REV. E. TOMALIN.

YOU will see by the date of this that we are just now in the heat of the summer. I am very thankful that up to the present we have had no very trying heat. The thermometer to-day in my room is at 86°. It has been, some days, up to 89°, but not over 90° this year. (It has been higher at the West gate.) This is, I think, cause for praise to GOD; especially considering the number there are who are new comers. To some of these, even the light summer we are having is trying.

Since your return home I have visited all the stations in the province once (except Ch'ï-chau Fu, which has been twice visited by Mr. Cooper) and some of them twice. I have also visited Nankin, Chinkiang and Yang-chau. From the latter place I went on to Ku-cheng-tsih, and had the joy, with Mr. Parrott, of baptising nineteen persons on a confession of faith; and with the unanimous approval of the Church there.

The work here (Gan-k'ing) is more encouraging than it has been. There are several enquirers and four applicants for baptism. Two of them are teachers here. The third is a military graduate, the son of a mandarin in this city. He has been a pretty regular attendant at the Sunday services. When not able to come on account of sickness or bad weather, he has always held worship in his own house. He has a room for morning and evening prayers, which he conducts with the servants. He has now gone to Pekin for further examinations; and wishes to be baptised on his return, in about two months' time. I have been much pleased with the man's earnest and straightforward manner, his simplicity of faith in prayer, and his continued study of the Scriptures.

The fourth candidate is a paralytic—a poor old beggar-man. He came first for medicine, more than a year ago. He was greatly affected on first hearing the Gospel, and from that time to this has been regularly at chapel on Sundays in all weathers. He has some distance to come, and generally leaves his house soon after daybreak.

I am doing all I can in the way of dispensing medicines, and have a good many patients, but I am often baffled for want of more knowledge, surgical skill, and a better supply of drugs. Some of our patients come from long distances.

FROM MISS EVANS.

GAN-K'ING, *July 23rd*, 1883.—The LORD is so very good—ever faithful to all HIS precious promises. I have been severely tried during the last few weeks in various ways; it has been the hardest battle I have had since my arrival in China; but, praise the Lord, HE has given me a glorious victory—I am now rejoicing in HIS presence. Take the world, but give me JESUS. We do need a strong arm to rest on out here, when the enemy of our souls comes with his fiery darts and attacks us. I do feel that we need the whole armour of God to be able to withstand all his wicked devices. But, praise be to GOD, who is our strong refuge, He has been my shelter, and a strong tower from the enemy. I will trust in the covert of HIS wing.

I have had such feasts in GOD'S Word lately; it has been very sweet and precious to my soul. In the shadow of HIS hand hath HE hid me. My GOD shall be my strength.

The LORD is helping me daily to understand the women, and also to speak to them. We have many opportunities of speaking to the girls about their souls, and pleading with them to be more like JESUS in their daily life.

Tidings from Ningpo and Fung-hwa.

FROM PASTOR VÆN.

LAST MONTH I had the pleasure of baptizing two persons in Ningpo, in the Wu-gyiao-deo chapel: one, an old man of seventy-five years of age named Loh Ming-dao, a tailor by trade; the other, a woman aged forty-one, called Ho Tsiang-z, a servant. It was on the 10th day of the 7th moon (August 12th). At Si-tien also a man has been baptized. But on the 13th day of the 7th moon, one of our male members died at Siao-wong-miao. I conducted the funeral service.

We have made a change in the arrangements in Siao-wong-miao effecting a saving in our rent of 4000 cash a year.

Last month we had two terrible storms in the Ningpo and Fung-hwa districts: many houses and walls were blown down. The last storm was by far the worst. The wall round our chapel was blown down, and the building itself somewhat injured. It is being repaired, and the expense will not be less than twenty dollars, and is unavoidable. We are now looking forward with much joy to the speedy arrival of Mr. Williamson, and do indeed give GOD thanks for his return. Our little churches, through GOD'S care, are all in peace, and inquirers are not a few. Be sure to pray for us that we may have strength for service and bring glory to the LORD.

Brief Notes.

ARRIVALS IN CHINA.—Rev. J. and Mrs. WILLIAMSON and two children, Miss CELIA HORNE, Mr. OWEN STEVENSON, and Mr. HENRY DICK, arrived in Shanghai in the P. and O. steamer *Rohilla*, on October 15th.

Rev. E. and Mrs. PEARSE and child, Misses JANE and HARRIET BLACK, and Miss SARAH MUIR, arrived in Shanghai in the P. and O. steamer *Verona*, on October 31st.

EN ROUTE.—Mr. and Mrs. HENRY SOLTAU, *en route* for Bhamo, Upper Burmah, reached Calcutta on October 27th. Letters have been received from Aden bringing good tidings of the journey to that point.

Mr. J. H. STURMAN and Mr. W. S. BURNETT are due in Shanghai on November 30th. The tidings received from them on their way have been very good.

Miss SARAH SEED and Miss LOIS MALPAS are due in Shanghai on December 14th. They also were well and happy when last heard from.

DEPARTURES FOR CHINA.—Mr. A. LONGMAN and Mr. A. PHELPS are expected to sail in the P. and O. steamer of December 18th, and will (D.V.) be due in Shanghai on February 8th, 1884.

Mr. GEORGE CLARKE writes from Ta-li Fu, in Western YUN-NAN, on July 21st, that a very unsatisfactory state of feeling appeared to be springing up among the people, which had compelled him to disband his little school. Several children were taken away, and he felt it wiser to dismiss the others than have them withdrawn. We fear that this is connected with French troubles in Tong-king, and may be only the first wave of them. May we ask special prayer that our brethren far inland may be preserved, helped, guided, and blessed, through any difficulties or dangers which may arise.

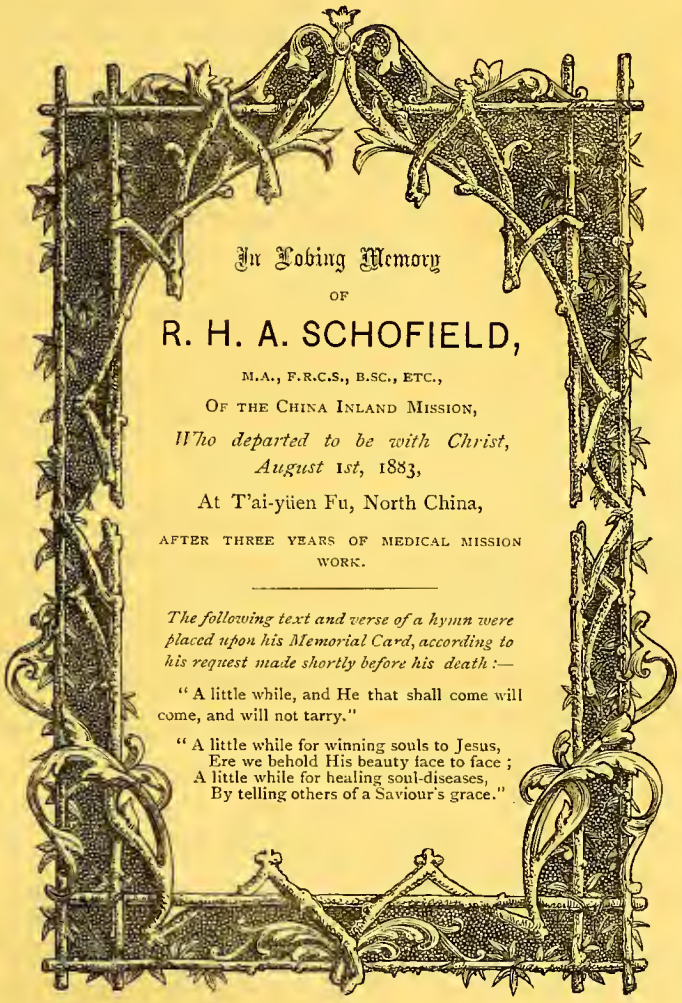
Mr. GEORGE ANDREW writes from Shanghai, September 28th, his long journey from Ta-li Fu to the coast having been safely completed. He was to be married to Miss Findlay in the course of a few days, and would escort some new labourers to YUN-NAN on his way back.

Miss STROUD, who has been staying with Mrs. Nicoll in Chung-k'ing, we hear, was about leaving for Chen-tu Fu to spend a time with Mrs. Riley. We have not yet heard of the arrival of Mr. Nicoll and Mr. Steven at Chung-k'ing.

Mr. EASTON writes, August 4th, from Si-gan Fu (Shen-si):—"The *literati* have made a most determined effort to expel us. My wife and I would have left to-day but for the heavy rain. We expect to leave for Han-chung in two days' time." This is very disappointing and trying to us all.

Mr. GEORGE KING writes from the same city, August 27th. It appears that the departure of Mr. and Mrs. Easton was not a sufficient concession, and Mr. King and Dr. Wilson also felt it needful to retire. They were thinking of going down the river to Fan-chung for prudential reasons. May we ask special prayer that these brethren may be encouraged of GOD.

A BELOVED PHYSICIAN.



In Loving Memory

OF

R. H. A. SCHOFIELD,

M.A., F.R.C.S., B.SC., ETC.,

OF THE CHINA INLAND MISSION,

Who departed to be with Christ,
August 1st, 1883,

At T'ai-yüen Fu, North China,

AFTER THREE YEARS OF MEDICAL MISSION WORK.

The following text and verse of a hymn were placed upon his Memorial Card, according to his request made shortly before his death:—

"A little while, and He that shall come will come, and will not tarry."

"A little while for winning souls to Jesus,
Ere we behold His beauty face to face;
A little while for healing soul-diseases,
By telling others of a Saviour's grace."

"Upon whom shall his mantle fall?"

Obituary Notice.

From "The Lancet."

ROBERT HAROLD AINSWORTH SCHOFIELD, M.A., M.B. Oxon., B.Sc. Lond., F.R.C.S.

DR. SCHOFIELD, who died on August 1st at the mission station, where he laboured as a medical missionary, Tai-yüen Fu, in the province of Shan-si, North China, was third son of the late Robert Schofield, Esq., of Heybrook, Rochdale. He was born in 1851, and was educated at the Old Trafford School, near Manchester, and subsequently at the Owens College, Manchester, where he obtained the Victoria Scholarship in Classics, and was elected an Associate of the College, after taking the degrees of B.A. and B.Sc. in the London University. He then obtained an exhibition to Lincoln College, Oxford, and began residence there in October, 1870. He graduated with first-class honours in Natural Science, and afterwards filled an appointment in the Museum of Comparative Anatomy under the late Professor Rolleston. Gaining the open Scholarship in Natural Science at St. Bartholomew's Hospital, London, he began there, in 1873, the study of that profession to which he had always intended to devote himself as his work in life. He so vigorously prosecuted his work that he won successively the Foster Scholarship in Anatomy, the Junior and Senior Scholarships, in their respective years, the Brackenbury Medical Scholarship, and the Lawrence Scholarship and gold medal. About this time he gained the Radcliffe Travelling Fellowship in Natural Science at Oxford, and, having graduated,* he proceeded to Vienna and Prague to follow his studies there. On the war between Turkey and Servia breaking out, he offered his services as a surgeon to the Red Cross Society, and was put in charge of the hospital at Belgrade during the campaign, and the next year he served in a like capacity in the Turkish army during the conflict between that kingdom and Russia. On the expiration of his Radcliffe Fellowship, he returned to St. Bartholomew's Hospital, and filled successively the appointments of house-surgeon and house-physician.

It was now that he announced his intention to devote himself to medical missions abroad; and to that resolve, in spite of all opposition, he steadfastly adhered. In the spring of 1880, after his marriage, he embarked for China, having associated himself with the China Inland Mission, under Mr. J. Hudson Taylor, M.R.C.S., as one of their missionaries in that country. He resided first at Chefoo, but later on it was decided that he should proceed to Tai-yüen Fu, in Shan-si, in the far North-West, and to this spot he went in January, 1881. The cause of his death was typhus fever.

Dr. Schofield was respected by all who knew him. The charm of his personal character was very great; transparent simplicity of thought and speech, a gentleness and amiability almost feminine, and a power of sympathy that was practically unbounded, were united to abilities of the highest order, a clear judgment, and a determination of unswerving firmness.

* The Greek Testament Prize at Oxford, open to the whole University, taken by Mr. Schofield, is omitted in the above notice.

A Beloved Physician.

From "The Missionary Herald," published by the American Board of Commissioners for Foreign Missions.

"MR. STIMSON, of Tai-yüen Fu, sends a biographical notice of Dr. Schofield, an English physician connected with the China Inland Mission, recently deceased, from whom our mission has received 'not a few favours,' and in whose death 'mission work in Shan-si has received what seems, on the human side, a cruel blow.' After speaking of Dr. Schofield as a young man of unusual promise, graduating at Oxford with high honour, taking the degrees of Master of Arts and Bachelor of Medicine; for five years connected with St. Bartholomew's Hospital, London; spending two years of study on the Continent, at Vienna and Paris; employed as surgeon in the Servian War under the Red Cross Society; and elected Fellow of the Royal College of Surgeons, Mr. Stimson continues:—

"Three years before his medical studies were completed, he had consecrated himself to the missionary work.* To some of his professional friends it seemed madness for a

* Reading the life of Dr. Elmslie, Medical Missionary of the C.M.S. in Kashmir, caused Dr. Schofield to resolve to devote his life to medical mission work. A New Edition of this excellent memoir has been published at 1s. by Messrs. Nisbet and Co.

man of his ability and professional prospects to throw away the open opportunity of rising to eminence, and undoubtedly of amassing a fortune. He heard the pleas for 'heathen at home,' but his heart was turned to the heathen afar. With his bride he came to China, by the American route, reaching the field three years ago last April. He made rapid progress in the language, and for several months had been speaking to the people wherever he had the opportunity. Already had he issued two interesting reports of his medical and hospital work.

"Some three weeks ago a patient came to him with virulent diphtheria. Dr. Schofield could not receive him, but the man duped the gatekeeper and secured a room, where he died the day following. From that contact Dr. Schofield received the germs that developed into typhus fever. His strong constitution could not endure the strain. Rev. T. Richards who had had much experience with this disease, nursed him night and day; but all that human help could do did not avail. He died August 1st, aged 32 years. The same day we laid his precious dust in the eastern hills overlooking the city. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord,' was all the utterance we could make for our sorrow.

"Dr. Schofield's sick-bed was one of rich spiritual comfort. He had no thought of regret for his choice of work, but often said: 'The last three years of my life have been my happiest.' He felt that God was his help and would sustain him, and to Him committed, in loving faith, his wife and children.

"Our friend loved his work. He was large-hearted and kind. He fully believed the promises of God toward the heathen, and healed and preached in glad hopefulness. Few medical missionaries preach as he did, at Sunday services, in the street chapel, and on the streets. Almost always, at our union prayer-meetings, was his voice heard in earnest petition for a greater endowment of spiritual power, for an increase of labourers, for the awakening of the people. He went to all his duty with prayer, and when he achieved success devoutly gave God the glory. As he desired, so, for all that he was and for all that he accomplished, we must not bestow fulsome praise upon the human instrument, but recognise in him the work of God. 'By the grace of God, I am what I am,' was the feeling of his sincere and modest soul.

"So one in whom we had confidence of great things is taken, in the bloom of manhood, and the beginning of a successful and exceedingly useful work. Upon whom shall his mantle fall? Where are others who stand in full view of earthly honours and emoluments, and are glad to make them a sacrifice to Christ for the extension of His kingdom? They are the men needed to awaken the world lying in wickedness. The civilization of China, boastful upon its false pedestal, calls for such men, skilled in science and fitted to command admiration from the bigoted and proud. We pray that this life, so early terminated, may, by the blessing of God, prove to be His call to more than one such, that not only the present breach may be filled, but that this work may be extended into other needy fields."

"Upon whom shall his mantle fall?"

"Where are others who stand in full view of earthly honours and emoluments, and are glad to make them a sacrifice to Christ for the extension of His kingdom?"

THE FOLLOWING earnest and impressive words, spoken by the late Dr. Moffat, may very appropriately follow the foregoing; they are the words of a very distinguished man, who, on the review of a long life, rejoiced that he had been a missionary to the heathen; and some who are contemplating their life-work, and are "wavering between one object and another," may find in them a message for which, on the review of their own lives, they may be thankful.

"When I came to England thirty-one years ago, I found Livingstone in London, studying and preparing to go out as a medical missionary to China. He had no other intention then than to choose the East Indies or China, and start as a medical missionary. He happened to listen to some of my speeches, and he was present when I delivered the annual sermon of the London Missionary Society. He immediately resolved upon going to Africa; and to that place he afterwards went. Now we see what a little thing can change the whole

of a man's life! In all probability had I not returned to England at the time I did, Livingstone might have gone to India; and it is evident from the results of his labours and travels that he was the very man for the work in Africa. It is impossible to reflect upon his achievements without being deeply impressed with the providence of God which has watched over him in all his ways. He has been, we may say, 'in dangers and in deaths oft'; he has been wearied and worn out and deserted; and I remember that in one of his letters he says, 'My people are feeling very much inclined to bolt, and no wonder, they are tired of the tramp, tramp, tramp, from day to day; and really I feel very much inclined to bolt myself, but I cannot forget the object I have in view. I shall keep to it, and do that one thing as long as life is granted me.'

"Oh! how much there is to be done in this wide, wide world! and what a regret it is that there are so many spending their strength and their talents for nought! I remember what my feelings were when a young man, and I remember, too, when I was wavering between one object and another; and I look back with trembling, and think that had I chosen what I was sometimes inclined to do, I should never have been a missionary. Providentially—I thank God for it, and will thank Him as long as I live—I had a pious mother; I had a mother with a missionary spirit; and it was the stories that I heard from her lips, when a little boy at her knee, that afterwards revived in my mind, and turned my attention to be a missionary to the perishing heathen.

"Think what is life if not carried out in the service of God. What is life, my dear friends? I have been engaged these fifty-seven years as a missionary; I have been exposed to dangers, I may say to deaths; I have had narrow escapes—escapes I had like Job's, sometimes with the skin of my teeth, but it was a glorious work; it was doing the work of God; it was doing the will of God; and had I perished beneath it, I should have lost nothing and gained everything! Is there anything, my dear friends, beneath the sun of such importance compared with that mission for which the Lord of glory descended into this world! Oh! when we think of the boundless majesty of that God who reigns supreme; that glorious Being, who 'weighs the mountains in scales, and the hills in a balance'; when we think that He looks down on this world and has given to each his work to do; when we think of Him, who could annihilate the world in a moment, condescending to look to you and to me to help Him to carry on that glorious work for which Christ died on the cross,—oh, my friends, let us remember the words of the wise man, 'Whatsoever thy hand findeth to do, do it with thy might; for there is no knowledge, nor wisdom, nor device, in the grave,' whither we are all hastening. A short time and we shall be no more! *This* is the time when we can work! *This* is the time when we can help ourselves, and help others, and glorify God. This time is passing fast away. Oh! do it—whatever requires to be done for your own salvation and for the salvation of your fellow-men, do it, do it *now!*

"I have laboured in Africa for fifty-three or fifty-four years, and oh, I would willingly go back.* I have toiled there at work by day and by night, under a vertical sun; I have there been exposed to hunger and thirst; I have often had to put on what I call the fasting girdle, but I never complained. I never felt a murmur. I knew that the work in which I was engaged was the work to which God in His merciful providence had appointed me, and I knew that if I laboured and did not faint I should surely reap!"

* Dr. Schofield shortly before his death referred to the three years he had spent in China as the happiest years of his life.